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Adin Ballou

A N

EXPOSITION

OF VIEWS RESPECTING

THE PRINCIPAL FACTS, CAUSES AND PECULIARITIES

INVOLVED IN

SPIRIT MANIFESTATIONS:

TOGETHER WITH INTERESTING PHENOMENAL
STATEMENTS AND COMMUNICATIONS.

BY

ADIN BALLOU.

“If a spirit or an angel hath spoken to him, let us not fight against God.”—Acts
23: 9.

“Are they not all ministering spirits?”—Heb. 1: 14.

“Believe not every spirit, but try the spirits whether they be of God.”—1 John
4: 1.

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P R E F A C E .

THIS book is an exposition of the author's views respecting Modern Spirit Manifestations, commonly designated as "the *knockings*," "the *rappings*," "the *tippings*," "the *writings*," &c. It contains also a collection of authentic statements concerning phenomenal demonstrations, together with interesting communications purporting to have come from departed spirits. The author publishes it for the following reasons:—1. Because he deems the subject worthy of serious consideration, and desires to aid in commending it to public attention. 2. Because he sees the *extremes* into which *over credulous believers* on one side, and *pertinacious sceptics* on the other, are running, and desires to guard honest minds against all rash and wholesale conclusions. 3. Because he believes that a just and discriminating faith in spirit manifestations, such as he sets forth, will promote the regeneration of mankind individually and socially. 4. Because he believes that only the dawn of these manifestations has yet appeared, and desires to assist in preparing all well-

disposed minds for the brightness of the approaching day. And 5. Because his conscience requires him to bear an outspoken testimony for the truth, while it has *few adherents* and *many opposers*, and thus to make his position clearly understood by friend and foe.

There are some minds who love the truth for truth's sake, and are resolutely determined to follow it whithersoever it may lead them, who at the same time, are no less resolutely determined not to be imposed on either by *others* or by themselves, and who also possess confidence enough in their own judgment to pursue an investigation manfully. Others are greatly deficient in this true mental nobility. They are narrow minded, superficial, prejudiced, captious, cowardly, or fickle. Some of these seem to have the power of *believing* or *disbelieving* any thing, just as it may happen to strike their feelings, taste, fancy, wishes or predetermination for the time being. Sound, far-reaching, comprehensive reason has little to do with the facts and consideration of cases under their adjudication. The author cordially sympathizes with the first mentioned class of minds, and though he *cannot* with the *latter*, he will bear with them, and try to make the best of them until they shall become enlightened, elevated, and ennobled, under the great process of discipline through which the universal Father is conducting us all.

Reader, dost thou believe implicitly and unquali-

fiedly in whatever purports to be spirit manifestations and communications, despite of the puerilities, incongruities, contradictions and absurdities occasionally developed? If so, thou wilt find thy faith and ardor moderated by these pages; but thou wilt not be injured by the enlightenment of thy judgment. Wisdom shall correct thy errors, and confirm thee in all the truth. Art thou one of those unreasonable beings, who, because of these incidental puerilities, incongruities, contradictions and absurdities, despise the *whole* of this phenomena, and deny that departed spirits have *any* thing to do with it? If so, thou wilt find thyself rebuked; but thou shall not be harmed, unless thou harm thyself. Art thou one of the *Sadducees*, whose habit it is to look wise, sneer at and denounce all pretended spiritual manifestations, as the product of jugglery, or of a diseased imagination? It were well for thee to be cured of thy scorn; but if nothing herein written shall have this good effect, remember that truth will vindicate itself, and that if thou scornest, thou alone must bear it. Or, worst of all, art thou a bigoted and persecuting Pharisee, who ascribes all these demonstrations to the Devil? If so, probably thou wilt not read this book. Go, then, and read what the ancient generation of thy sect said of Christ and his works; how they accused *Him* of being a Samaritan and having a devil; how *He* rebuked their pride, hypocrisy, and wickedness; how *He* predicted their coming woes; and how all

His words were fulfilled. And be thou warned, lest thou fall into the same condemnation and calamity. But to all the humble, candid, noble-souled disciples of wisdom, however classed or designated, these pages are offered in full confidence, that their contents will be carefully read, justly appreciated, and profitably improved.

A. B.

Hopedale, Mass., June 1, 1852.

S E C O N D E D I T I O N .

A second edition of this work having been called for by the public, the author has made such emendations as he thought necessary in the text. He has added a General Index, and an Appendix on the Practical Influence of the Manifestations, relative to Individual and Social Reform. This edition is also embellished with a finely engraved likeness of the author.

A. B.

Hopedale, Nov. 1, 1852.

SPIRIT MANIFESTATIONS.

CHAPTER I.

GENERAL STATEMENT OF PHENOMENAL FACTS, &c

Theory of Matter, Spirit, Human Spirits, the Spirit World, Spiriticity
• as a communicable and interchangeable Element between Spirits,
Mediumship, &c.—The Cardinal Truths of New Testament Christ-
ianity not contradicted, but corroborated by modern Spirit Manifest-
ations.

THIS subject opens with a host of phenomenal facts, which take place without any *perceivable* or *conscious* mortal agency, either *physical* or *mental*. These facts are the inductive rudiments of the subject. They are to be considered and accounted for. Among the more prominent of these are the following:—1. Making peculiar noises, indicative of more or less *intelligence*; such as knockings, rappings, jarrings, creakings, tickings, imitation of many sounds known in the different vicissitudes of human life, musical intonations, and, in rare instances, articulate speech. *Some* of these various sounds are very loud, distinct and forcible; *others*, low, less distinct, and more gentle, but all audible realities. 2. The moving of material substances,

with like indications of intelligence; such as tables, sofas, light-stands, chairs, and various other articles; shaking, tipping, sliding, raising them clear of the floor, placing them in new positions, (sometimes in spite of athletic and heavy men doing their utmost to hold them down;) taking up the passive body of a person, and carrying it from one position to another across the room, through mid-air; opening and shutting doors; thrumming musical instruments; undoing well-clasped pocket-books, taking out their contents, and then, by request, replacing them as before; writing with pens, pencils, and other substances, both liquid and solid, sometimes on paper, sometimes on common slates, and sometimes on the ceilings of a room, &c. 3. Causing catalepsy, trance, clairvoyance, and various involuntary muscular, nervous and mental activity in mediums, independent of any *will* or *conscious* psychological influence by men in the flesh, and then through such mediums, speaking, writing, preaching, lecturing, philosophizing, prophesying, &c. 4. Presenting apparitions, in some instances, of a spirit hand and arm, in others, of the whole human form, and in others, of several deceased persons conversing together; causing distinct touches to be felt by the mortal living, grasping and shaking their hands; and giving many other sensible demonstrations of their existence. 5. Through these various manifestations communicating to men in

the flesh numberless affectionate and intelligent assurances of an immortal existence, messages of consolation, and annunciations of distant events unknown at the time, but subsequently corroborated; predictions of forthcoming occurrences subsequently verified, forewarnings against impending danger, medicinal prescriptions of great efficacy, wholesome reproofs, admonitions and counsels, expositions of spiritual, theological, religious, moral and philosophical truths appertaining to the present and future states, and important to human welfare in every sphere of existence, sometimes comprised in a single sentence, and sometimes in an ample book.

This is a general statement of the facts to be considered and disposed of in a just discussion of this subject. Some of them are *seemingly*, if not *really*, *miraculous*, and all of them are astonishing to the common mind. But they are *facts*, provable by as conclusive testimony as is requisite to the determination of cases in our highest judicatories of law, natural philosophy and religion. If any man presume to *deny* that they are *facts*, he is either one who, having never investigated the subject, is grossly *ignorant* of its merits; or who, pretending to have investigated it, is grossly *dishonest*. Such a man's negations are entitled, perhaps, to some indulgence and *pity*, but to no respect. If any honestly doubt, for want of adequate opportunity to observe the phenomena, or to examine testimony,

they will of course suspend judgment till they can avail themselves of the necessary information. Light awaits all such, and they will not reject it.

I have spoken very *positively* respecting these rudimental facts. I consider myself competent to speak thus, and am willing to take the responsibility. I have said that they occur without any *perceivable* or *conscious* mortal agency, either physical or mental. Let all this be remembered. But let it also be remembered that *some* things are *not* asserted. It is *not* asserted that *all* these facts are *equally common*, or *equally provable*. It is *not* asserted that there are *no* counterfeits, or illusive resemblances of these facts. It is *not* asserted that *no* phenomena resembling *any* of them are ever produced by minds *in* the body, or by earthly causes. It is *not* asserted that the real manifestations are always easily distinguishable from concomitant ones produced by mundane influences. It is *not* asserted that there are *no* incongruities, contradictions, and absurdities incidentally developed in these phenomenal facts. It is *not* asserted that the *real agency* which causes these facts is as *knowable* as the facts themselves. Finally, it is *not* asserted that the man who, admitting the facts, doubts whether departed spirits actually cause them, stands on the same level of *ignorance* or *dishonesty* with him who impudently denounces the whole thing as "*humbug*." I am for just discrimination in all things. Therefore, let me be held responsible for

what I assert—neither less nor more. I believe that departed spirits cause *many* of these phenomena, but not *all* of them. I believe that spirits in the flesh, i. e., the mind of the medium, or the minds of persons surrounding the medium *sometimes* thwart, warp, peculiarize, or modify the manifestations and communications made. I also believe that *low* and very *imperfect* departed spirits sometimes manifest themselves. This is the ground I take. It enables me to account for the multifarious reliable and *unreliable* developments of this mysterious agency more satisfactorily than any other. I shall do so in accordance with the following

T H E O R Y .

1. *Matter* and *Spirit* are both eternally co-existent substances in the universe, essentially different in their nature; *Matter inert* and *passive*, *Spirit vivific* and *active*. Each exists in various gradations of excellence, more gross or more refined; the finer pervading the coarser through all degrees. The lowest grade of *Spirit* is always more subtle, elastic, and penetrative than the most *ethereal Matter*. Hence all force, motion, formation, organization, sensation, and intelligence originate in and are sustained by *Spirit*.

2. *Matter* and *Spirit* exist both individuated and *unindividuated* throughout space, in their respective corresponding gradations. Individuated entities,

Material and Spiritual, continually impart and imbibe *unindividuated* substance by radiation and absorption. Hence the countless influences of one being on another by communication. Hence among sensific, rational, and moral beings, the endless variety of what are called magnetic effects— attracting, repelling, inspiring, and controlling according to capability in one individual and susceptibility in another.

3. All human spirits, departed and *undeparted*, are essentially of the same nature and constitution, differing chiefly in capability, susceptibility, and practicality. Each spirit is an individuation of Spirit-substance, combined with and interiorating a corresponding individuation of Matter. This Spirit is the *soul* of man—the man proper—which animates the fleshly body during mortal life, and departs from it at death. Hence there is a complicated connection between human spirits, whether in the fleshly body or out of it, giving rise to innumerable reciprocal influences, which can be *fully* understood and comprehended only by the Supreme Paternal Spirit.

4. Human spirits in the flesh have two different spheres of consciousness—an external material sphere, and an internal spiritual sphere. The great majority of mankind are ordinarily in the material sphere, and consequently unconscious of their most interior relations and condition. Some are temporarily thrown into their internal spiritual

sphere—when they are conscious only of their interior relations and spiritual state, being quite insensible to material existences and events. A few pass and repass from one of these spheres to the other, so as partially to blend their two consciousnesses into one. Dreamers, somnambulists, mesmeric subjects, clairvoyants, seers, and what are called spirit mediums, are of this general description. These are more susceptible, receptive, and retentive of spiritual magnetism than the generality of people. Hence the manifold spiritual phenomena of all ages. When abstracted from their spiritual sphere of consciousness, human spirits come naturally into communication with departed spirits, and thus open an imperfect intercourse between the two states of existence. In such cases there is always a superabundance of spiritual magnetism absorbed into and accumulated about the dreamer, somnambulist, clairvoyant, seer, or medium, by means of which more positive spirits can exert their peculiar powers, and maintain some sort of communication with the persons and things immediately circumjacent. For the sake of greater conciseness and significance, I will take the liberty to coin a word, and call this subtle ethereo-spiritual substance *Spiricity*. It is partly of the same substance with individual soul-spirits, constitutes their congenial atmosphere, and serves as their principal element of intercommunication. They can inhale and absorb it, exhale and radiate it,

impregnate it with their peculiarities of *thought*, *affection*, and *will*, and thus transmit influences to inconceivable distances, nay, transport their perceptive consciousness so as to be virtually present any where within their permitted range of existence.

5. Implicit reliance cannot be placed on the *mere uncorroborated pretensions* or communications of spirits, as absolutely veritable—for three important reasons, viz.:—1. There are multitudes of imperfect and low spirits, most of whom are in nearer proximity to the material sphere of human consciousness than the purer departed spirits. 2. The transition of dreamers, somnambulists, clairvoyants, seers, &c., from the Material to the Spiritual sphere of consciousness and back again, is liable to such a mixture and confusion of dissimilar ideas, that more or less of *phantasy*, obscuration, and perversion must occasionally supervene. 3. The generality of mankind are so ignorant of spiritual realities, laws, and conditions, so wanting in discernment and candor, and so prone to errors of reason as well as imagination, that few are even tolerably qualified to understand and make a proper use of spiritual communications. Hence the strange mixtures of truth and error, reality and phantasy, consistency and contradiction, gravity and levity, sober probability and wild extravagance, rational thought and fallacious imagination, presented in dreams, clairvoyant visions, spirit-

trances, and the whole family of mental and spiritual phenomena. Hence also the abuses and mischiefs often attendant on such marvelous developments.

Our all-wise and benignant Father in heaven has left no essential *Truth* or Righteousness dependent on the *mere* pretension, or *un*corroborated testimony either of departed or *unde*parted spirits. He has addressed his revealments of *essential* truth and duty to the moral reason of mankind, and authenticated them by every necessary attestation. Any attempt, therefore, to build up a religion or moral philosophy, radically contradictory to that of the genuine Christian Testament, on what is being disclosed to the world through Dreamers, Somnambulists, Impressibles, Clairvoyants, Spirit Media, the Rappings, &c., is irrational, and must prove mischievous rather than beneficial to the human race. Nevertheless, fundamental truths and duties may be re-affirmed, clarified from error, demonstrated anew, philosophically elaborated and powerfully commended to the embrace of mankind, by fresh spiritual communications. I am of opinion that this is really the case; and the conversion of many long confirmed atheists and deistical rejectors of the Christian revelation confirms me in it. Men who long regarded as utterly incredible fictions all the accounts of supernatural demonstrations given by the Evangelists and Apostles,—such as angelic visitations and interpositions connected with the

birth, ministry, death, and resurrection of Jesus; the appearance of Moses and Elias to him; his walking on the water, healing the sick, casting spirits out of demoniacs, and recalling the souls of deceased persons; the stone being rolled from his sepulchre by a celestial spirit; many of the dead reappearing; his own repeated personal manifestation after death, and sudden vanishing; his ascension; the wonders of the Pentacostal occasion; Peter's being liberated from prison, &c., &c., now humbly confess their conviction, from what they have recently witnessed, that all these things may have taken place, and probably *did*. When I behold these conversions, and read such sound, discriminating, pungent, and practical expositions of religion and morals as are presented in the works recently communicated through the Mediumship of Charles Hammond and others, I have no fears that the faith, piety, humanity, and morality, which constitute the *essential* religion of Christ, will ever be undermined or superseded by New Spiritual Light. Its temporary externals, incidentals, misconstructions, adulterations, and traditional appendages, may be exposed and invalidated. Secondary truths may be revealed and elaborated. The carnal expediency, worldly mindedness, and anti-Christianity of the nominal church may be swept away. Be it even so. Is there a true Christian that *fears* such results, or will *weep*

at their consummation? Not one. It is only those whose merchandise is in false religion, slaves, and the souls of men, that will cry, "*Alas! Alas!*" Great is *Truth*, and mighty is *Right*. These shall prevail, and man be redeemed.

CHAPTER II.

CLASSIFICATION OF CASES.

Class First taken up—Statement of A. H. Jarvis, and Remarks ; of George Willets, and Remarks.

HAVING stated in the preceding chapter my general *Position* and *Theory*, I proceed to the consideration of particular cases. I shall arrange these cases into three principal classes, viz. :—I. Those in which all the important demonstrations were most evidently caused by departed spirits. II. Those in which some of the important demonstrations were probably caused, or greatly affected, by *undeparted* spirits. III. Those in which the demonstrations were of a heterogeneous, incongruous, or derogatory character. Thus the whole ground will be covered, and an opportunity given for criticism on every considerable point. No cases will be presented which I have not good reason to regard as *real and well authenticated*.

CLASS I.

Those cases in which all the important demonstrations were most evidently caused by departed spirits.

Statement of A. H. Jarvis, a Methodist clergy-

man, Rochester, New York, copied from *Capron and Barron's* "HISTORY OF THE MYSTERIOUS COMMUNION OF SPIRITS," second edition, pages 38, 39.

"There are many facts which have come under my observation equally convincing of the intelligence and utility of the communications from these unseen agents, who I now believe are continually about us, and more perfectly acquainted with all our ways, and even our thoughts, than we are with each other. But the fact in reference to my friend PICKARD is what you desire. He was at my house on Friday afternoon, April 6, 1849. None of the Fox family were present. While at the tea table we had free communications on different subjects. Pickard was requested to ask questions. He desired to know who it was that would answer questions. The answer was—'I am your mother, MARY PICKARD.' Her name or the fact of her death was not known to any of us. The next Monday evening he (Pickard) was at Mr. G——'s, and tarried there over night. He there received a communication, purporting to be from his mother, saying, 'Your child is dead.' He came immediately to my place, and said he should take the stage for home, (Lockport, sixty miles distant). He left in the stage at 8 or 9, A. M. At 12, M., I returned to my house, my wife meeting me with a telegraph envelope. I broke the seal and read mentally first,—

“ ‘ Rochester, April 10, 1849.

“ ‘ By telegraph from Lockport—to Rev. A. H. Jarvis, No. 4 West st.

“ ‘ Tell Mr. Pickard, if you can find him, his child died this morning.—Answer.

“ ‘ R. MALLORY.’

“ I then read it to my wife, and said, ‘ This is one of the best and most convincing evidence of the intelligence of those invisible agents ;’ and then I added, ‘ God’s telegraph has outdone Morse’s altogether.’

Yours, truly,

“ A. H. JARVIS.

“ To E. W. Capron, Auburn.”

REMARKS.

In this case, a man named Pickard hears sounds, or “ knockings,” in the houses of two different families in Rochester, N. Y. These sounds purport to be caused by departed spirits. He asks questions and receives answers, in the method now common on such occasions. To the question—who is it that will now answer me?—the response is—“ I am your mother, MARY PICKARD.” Neither her name nor death was known to any one present but himself. On the morning of the 10th of April, 1849, while at G——’s, he receives from what purports to be the spirit of his mother the communication, “ *Your child is dead.*” He mentions this to Mr. Jarvis, and immediately

starts for Lockport, his home, sixty miles distant, by stage. At noon of the same day, and of course before Pickard reached home, Mr. Jarvis receives a telegraphic message from Lockport, requesting him to tell Pickard, if he can find him, that his child died that morning. So it appears that the child's death was reported to Pickard almost at the moment of the decease, through "the rappings," though he was then at a distance of sixty miles from the scene.

What are we to do with these facts? Was it the departed spirit of Mary Pickard that caused these rappings, and through them intelligently and correctly spelled out to her son, "*Your child is dead?*" I must believe it was. I *may doubt*; but why should I? Shall I do so because it seems to me impossible, or incredible? Why impossible? Why incredible? Shall I, because it is so *extraordinary*? This will not answer. I am bound to be rational and candid. Can I otherwise account for the facts, so as to get rid of the marvelous? There are minds who will bolt outright, and pronounce the whole statement a *fiction*, rather than be decent enough to admit that they are ignorant of innumerable wonders in the unexplored regions of being. I cannot let myself down to that grade of mentality. I prefer being laughed at as a simpleton.

A more elevated class of minds, however, will say—"It is *very mysterious*; but probably Mes-

merism or Clairvoyance, acting upon and through the Medium, caused the phenomena." How is this probable? What is Mesmerism? What is Clairvoyance? Or what is that *something* which acts on and through a Mesmeric or Clairvoyant subject? No doubt it is a very fine, elastic, subtle element of the mental or spiritual nature. Some call it Spiritual Magnetism; I call it *Spiricity*. Well, this can be passed from a *positive* to a *negative* person. But it has no *consciousness*, or *will* of its own—has it? Certainly not, while existing in an unorganized, impersonal state. It is a spiritual atmosphere, or element, serving as a medium of communication to conscious intelligences. By means of it, under favorable conditions, its subjects are brought to recognize persons, things, and events far from their bodily location. No doubt of this. Are departed spirits less able to make use of this same medium than *undeparted* ones? Are they less likely to make use of it? Probably not. Probably they are more able and more likely to make use of it; since it must be the *principal*, if not the only elementary medium through which they can communicate with spirits in the flesh. It becomes therefore a simple question—Did a departed spirit really tell Pickard that his child was dead? Or did the Medium, or some positive mind through the Medium, communicate to him this fact? If the spirit purporting to be Mary Pickard really communicated the fact as set forth, all is natural, simple,

and consistent—however wonderful. But on the other supposition, the fact was found out and communicated by the Medium, incited by some other mind or minds, *magnetically*. Was the Medium conscious of going mentally to Lockport and seeing what had taken place in Pickard's family? Was any person conscious of sending the mind of the Medium on such an errand? No such thing is stated or hinted. There is not the least reason to presume that any one was *conscious* of such a process. But might not the whole process have transpired *unconsciously* to the Medium? It is *barely possible*; since we know so little of the laws of mental and spiritual nature, that we can hardly say what is or is not possible. Yet there is little probability of any such unconscious process having taken place. We have no right to assume any such thing? Yet if we should, we have not escaped the marvelous, nor lightened the exaction made on our faith? Suppose it for a moment. It is now *unconscious Clairvoyance* that works the wonder—or unconscious Spiriticity. How can an unconscious, unorganized element understand specific questions? How transmit itself to a particular place, ascertain important facts, return and express them by rappings? Why pretend to be a particular person—a departed spirit—with a particular name? Is this natural, rational, consistent, or at all probable? If the statement purporting to give the facts be incredible, how much more this beggarly supposition?

Reasonable minds will not attempt to relieve their scepticism by such doses. I conclude, therefore, that unless some of the parties to the statement of this Jarvis and Pickard case can be convicted of a fraud, it must be set down as one in which a *departed spirit* most evidently manifested itself and communicated through "The Rappings."

Statement of George Willets, Rochester, N. Y. *Condensed.* Capron & Barron's History, &c., pp. 51—53. Took place in the summer of 1848.

"All which I shall relate as obtained from those sounds was in the presence only of my friends, Mr. and Mrs. Post, [Isaac Post and wife,] myself, and the little girl spoken of. As what follows all purported to be from my father, I will say that his name was WILLIAM WILLETS, a member of the Society of Friends, widely known at Westbury, L. I., where he lived until near sixty years of age, and subsequently at Skaneateles, Onondaga county, where he died in 1841. The communication by sounds then went on to say, that it was my father that was present and talking with me, and three hours were consumed at the first interview. In saying to me what his counsel was, it always assumed to counsel and advise, but never to dictate. He said that it was not best for us to go to Michigan, and gave various reasons.

"I then asked what was best to do. The answer then was, 'Come to Rochester.' I replied that I knew of no business that I could do in Rochester.

The sounds said, 'I will tell thee when thee comes.' I asked if I might know now. The answer was—'No! I did not need any business until I came, and then he would tell me.' The sounds then said, that after a time it would be best for me to buy some land. I asked where. The sounds then spelled out the name of a man whom no one present knew, and said that he owned fifty acres of land on such a street adjoining the city, and such a distance from the center of the city, that he would sell any part. I asked the price that would be asked. The sounds were heard and counted by three of us,—one hundred and fifty times in succession—to tell us the number of dollars per acre that would be asked. The sounds said that we had better go the next day and see if this was so, and said that we should not see the man until ten o'clock, though we might look for him as early as we pleased.

"In the morning I looked in the Directory and there found the name spelled out to us, and went to his residence at seven o'clock and was informed that he had gone to a distant part of the city, and would not be home until twelve o'clock. We then went to find him, and had some difficulty to do so, but after talking with him five or six minutes, looked at the time and *it was seven minutes passed ten!* This person said that he owned fifty acres of land on the street told us by the sounds, and that he would sell any part. When I asked him the

price, he showed me a map with the price of each lot marked, and taking the number of acres, said by the sounds to be best to buy, and averaging the price, it was the price told us within 6-100 of a dollar per acre.

“The first of December, 1848, I moved from Waterloo to Rochester. A few days after getting here, the little girl spoken of came round to our house and said that the ‘Spirits’ had directed her to come, for what purpose she did not know; we inquired what it was, and this was the communication: ‘I told thee if thee would come to Rochester, I would tell thee where thee could find employment; in four days from this time I will tell thee.’

“The four days went by, and again, without solicitation, and without thinking the time was up, the little girl came. The communication was, ‘Apply to William Wiley, Superintendent of the Auburn and Rochester Railroad, tomorrow at two o’clock, at his office, for a situation, and thee will have one before this week is out.’ (This was Thursday). I was a stranger to Mr. Wiley, and I called on Mr. Post, and told him the direction, and asked him if the next day he would go with me. That evening, he happening to be at the depôt, inquired if Mr. Wiley was at home, and was told that he was in Boston, and by a letter just received, would not be at home till Friday night. I was told by the sounds on Wednesday to apply on Thurs-

day, at two o'clock. Thursday, at half-past one, instead of going to the railroad office, I went round where these sounds were heard, and said, 'How is this? I am told to apply to William Wiley, and he is in Boston.' The sounds said, 'Go to his office, now he is there.' I called for Mr. Post and walked immediately there and *found Mr. Wiley in his office*. He said that he had returned sooner than he expected to when he wrote the letter. Mr. Post said that I was a relative of his and wished employment, and Mr. Wiley replied that they were all full, with abundant applications, and could give no encouragement whatever. We walked back, thinking deeply, and I again went where the sounds were heard. I inquired, How is this? Mr. Wiley has no place for me. The answer was, 'Thee will have a place on the cars, and will know it before the week is out.'

"On Saturday night, at dark, I met Mr. Post, and he asked if I had heard any thing from Mr. Wiley. I replied, 'Not a word.' At eight o'clock on that same evening Mr. Post called at my house and said that Mr. Wiley had just been to his store and said that he had a place for me, and wished me to call at his office on Monday morning. As Mr. Wiley did not tell me what place I was to fill, I again asked the sounds what it was; and they said it was to go as Baggage Master between this place and Auburn. On Sunday morning I wrote to my friend James Truman of Waterloo, stating that

I should pass through that place on Monday following, in the capacity above stated—before I knew *from Mr. Wiley* what place he wanted me to fill, and he can probably testify to that fact. One month after I had been running on the cars, I learned that the person whose place I took had done things worthy of a dismissal, *previous* to my being directed to make application, and which did not come to Mr. Wiley's notice till *the day on which I received the appointment*. These things have only been known to a few friends; you and the world now have them. I have many communications penned down at the time they were received, purporting to be from my father, all of the most elevating character, inciting me to goodness, purity, and honesty of heart, and ever pointing to the endless progression of man. In conclusion I may say that I have examined the matter attentively for one year and a half, and have had abundant opportunities to do so, and am prepared to say, although the sounds may cease to-day, and never be heard again: *They have displayed a remarkable degree of intelligence, and were not made by any person visible to us.*

“GEORGE WILLETS.”

REMARKS.

What is to be done with such a case as this? Here is a succession of well-connected particulars respecting persons, places, transactions, predictions, and verifications, presented in a plain, honest, straight-forward statement, bearing *prima facie* evidence of the highest credibility. It is easy enough for the sensual, superficial, and self-conceited to swagger, pronounce every thing of the kind "*humbug*," and declare they "won't believe a word of it." But this will not satisfy conscientious and reasonable beings. It may be easy for *others* to presume that Mesmerism and Clairvoyance will account for it all. But can they give us any tolerable explanation *how*? If they can, are they not bound in candor to do it? Let them try. Before they get half through, they will have tripped the difficulties and incredibilities of which they complain! Others may say that they are neither bound to *believe* departed spirits manifest themselves in such cases, nor to *account* for the phenomena in any way. Perhaps they are not. But if not, I suggest that they *are bound* to be *modest* in their negations. If they are altogether doubtful and uncertain as to what *is*, they certainly ought to be cautious about asserting what *is not*.

It is unnecessary for me to go into a minute criticism of case second. It speaks for itself in the

plainest and most unequivocal manner. Unless the facts can be invalidated, or some deception be detected on the part of the persons concerned, there is no avoiding the conclusion, that the departed spirit of William Willets communicated with his son George Willets through "*the rappings.*" And why may it not have been so? Why should we indulge a stubborn incredulity? Above all, why should persons professing to reverence Christianity set themselves up as rank unbelievers? Is Christianity only another name for *Sadduceeism*, which denies all conscious existence of souls, spirits, and angels out of the flesh? The very reverse. Then there must be thousands of millions of departed spirits? Certainly. Where are they? Does Christianity teach us that they are so walled out from mortal existence that they cannot approach the living under any circumstances? Nothing of the kind, but the *contrary*. It is probable, then, that spirits in the flesh are often influenced by kindred spirits out of the flesh. Nothing is more natural or more probable. The wonder is, that we have so *few* distinct manifestations of spirits, rather than that we certainly have *some* occasionally. This is indeed the greater wonder, all things considered; and I can but hope it is one which will ere long cease.

“ But then these *vulgar, undignified, awkward* manifestations! These ‘knockings,’ ‘rappings,’ ‘movings,’ &c.! Such things are unworthy of

departed spirits ! Why don't they appear in visible forms and speak in articulate language, like respectable, intelligent beings ?" I cannot tell why. I wish they *might*. Perhaps they *will*, when we shall have proved ourselves fit for such manifestations, by making the best use we can of these inferior ones. Perhaps we are not competent to sit as judges and dictators in these matters. Perhaps we have yet to learn the A B C of spirit knowledge. Would not a little humility, reverence and decency be very becoming in such creatures as we are ? We only exhibit our folly by despising and quarreling with *facts*, *ways*, and *means* which are above our control. All nature is full of such.

" Go wiser thou, and in thy scale of sense
Weigh thine opinion against Providence."

" God hath chosen the foolish things of the world to confound the wise ; and weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to naught the things which are : that no flesh should glory in his presence." " Wisdom is justified of all her children."

I shall continue the presentation of cases of the First Class, with comments, in my next chapter.

CHAPTER III.

CASES UNDER CLASS FIRST CONTINUED.

Statement of E. W. Capron—Another Statement of A. H. Jarvis—Sundry cases presented in extracts from the New York Tribune—Two cases stated by C. Hammond of Rochester, N. Y.—Comments.

I now give several additional cases, which, with the preceding, must suffice as samples of Class First. Statement from the private journal of E. W. Capron, copied from Capron & Barron's History, before cited :

“On the 23d of November, 1848, I went to the city of Rochester on business. I had previously made up my mind to investigate the so-called mystery, if I should have an opportunity. In doing so, I had no doubt but what I possessed shrewdness enough to detect the trick, as I strongly suspected it to be, or discover the origin of the noise, if it should be unknown to the inmates of the house.

“A friend of mine, JOHN KEDZIE, of Rochester, whom I had long known as a sceptic in regard to *such* wonders, invited me to go with him to hear it. I accepted the invitation with a feeling that was far from serious apprehension of communicating with any thing beyond my power to discover.

“Before I heard the sound, we seated ourselves

around a table. As soon as we got quiet, I heard a slight but distinct rapping on the floor, apparently on the under side. Although I concluded that such a sound *might* be made by machinery, I could see no possible motive in the family taking so much pains to deceive people, as they received nothing but annoyance and trouble in return for their pains. I proceeded to ask some questions, and they were answered very freely and correctly. I asked if it would rap my age. It was done correctly. I then took my memorandum book from my pocket, and *wrote* my questions, so that no person could know the nature of them. I would write: 'rap four times; rap one; rap seven;' and to each and every question I got a *correct* answer. I then laid aside my book and proceeded to ask similar test questions *mentally*, and, as before, received correct answers.

"I could not believe that persons present had the power to discern my *thoughts* and make these sounds in answer, for the sounds have a peculiarity not easily imitated. To suppose this to be the case would make the matter a still greater mystery. I knew they could not give those answers, for there were questions answered which they could not know any thing about.

"At another time, being present with ISAAC POST, of Rochester, I tried the experiment of counting in the following manner: I took several shells from a card-basket on the table, (small lake shells,) closed my hand and placed them entirely out of sight, and

requested as many raps as there were shells. It was done correctly. As I knew how many shells there were in my hand, I resolved to test it another way, to see if there was a possibility of my *mind* having any influence in the matter. I took a handful of shells without knowing how many I had myself. Still the answers were correct. I then requested Mr. Post, who sat by the table, to put his hand in the basket, take out some shells without knowing the number, and pass them into my hand, which I immediately closed and placed in a position where none could see it. The number was told as correctly as before. We continued this class of experiments for a long time, without the least failure in getting correct answers."

Statement of A. H. Jarvis, the same witness named in the preceding chapter: copied from the same work:

"At one time we were getting communications from what purported to be our son, who had been dead some ten years. He requested us to sing a hymn with the title, 'Advice to seek the Lord.' I took a hymn-book and was proceeding to look for the hymn, when the alphabet was called for, and he spelled, 'not that.' Another was taken. Still he spelled, 'not that.' We had four hymn books in the room that we knew of, and we were told that it was in neither of them. I was about going up to my library, when he spelled, 'It is in this room—get the little book with a red cover.' After much

search the book was found behind some ornaments, on the mantel-piece, which was seldom used. A hymn was found with very near the title given, and we thought it must be the one, when we were again told, '*not that.*' On looking farther, we found a hymn with *exactly the title named*, and sang it, while the sounds beat time."

Extracts from a communication to the New York Tribune, dated January 20, 1851, written by a correspondent signed "H," whose moral integrity is vouched for in the strongest terms by the editor :

"On one occasion I heard of the death of a friend, by railroad accident. I sought an interview with his spirit, at the house of Mrs. Fish. I inquired of the spirits if I could have a communication from the spirit I then thought of. I soon had a reply that I could. Said I, 'Is that spirit present?' 'Yes.' 'Will he rap to his name?' 'Yes.' I wrote down several, as before, and when I pointed to the right one, the rapping came. 'How did you come to your death?' Raps at 'Accident.' 'How many days have you been dead?' *Ans.*—'One.' [Correct.] 'How many children have you left?' *Ans.*—'Five.' 'Have you any with you?' *Ans.*—'One.' This, on subsequent inquiry, I found to be correct, though I did not then know it. The spirit then called for the alphabet, and spelled out, 'I am happy, and want you to acquaint my wife that I am so.' This was Mr. T. J., of B."

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“I will now take a case that I have from the mouth of Mrs. B., an intelligent and highly respectable lady of the city of Rochester. The lady’s mother, an elderly lady, but in full possession of a natural vigorous mind, had become very much interested in the spiritual phenomena, and strongly impressed with its truthful reality. She had lost a most loved husband and son, and sought frequent opportunities of holding sweet communion with these departed ones. The daughter, wishing to convince the mother of the imposition that was being practiced upon her, accompanied her mother on one of her visits. The spirits of her dear father and brother made such communications and manifestations as to perfectly astound her; and, instead of convincing her mother, she was nearly overwhelmed herself. Determined to satisfy herself beyond all doubt, she went home, and, going into a room by herself, wrote a nonsensical, disjointed sentence or more, commencing it with ‘Dolly,’ and folding it up, took it in her hand, and proceeded to make the spirits another call. The spirit of her brother was ready to communicate. ‘Now,’ said Mrs. B., ‘if you are really the spirit of my brother, and wish to convince me of the fact, you will please spell out to me what I have written upon the paper which I hold in my hand.’ It commenced spelling the sentence, the alphabet being repeated by Mrs. Fish, but she stopped on the first few words being spelled, and said, ‘This spirit is a fool,’ and she

would not repeat the alphabet for it. Mrs. B. told her to proceed, and see what the spirit would spell out. She did so, and all that was written upon the paper was spelled out, *verbatim et literatim!*

“When talking with the spirit of her father, Mrs. B. said, ‘Now, if you are the spirit of my father, take hold of my foot.’ The spirit replied, ‘When you sit down to supper I will.’ Supper being ready soon, she took her seat at the table, and a spirit called for the alphabet to be repeated. It was done. The spirit spelled out, ‘My dear A., I gratified your every wish that I could while living; I will do so now.’ Upon that, she felt a hand grasp her foot. About this she said she could not be mistaken; and it was not possible for any one present, as they were then seated, to have deceived her.

“On another occasion, I heard this same lady call upon a departed friend in the following manner: ‘Is the spirit of the one I now think of present?’ As soon as she received a response in the affirmative, she proceeded thus: ‘Will you rap to your name?’ ‘Yes.’ The correct name was responded to. ‘How came you to your death?’ *Ans.*—‘By drowning.’ ‘In a river?’ ‘No.’ ‘In a pond?’ ‘No.’ ‘In the ocean?’ ‘No.’ ‘In a lake?’ ‘Yes.’ ‘What lake?’ ‘Erie.’ ‘Were you on a boat?’ ‘Yes.’ ‘What boat?’ ‘The Griffith.’ ‘Were you pushed overboard?’ ‘No, I jumped with the expectation of getting to shore.’

‘How soon was your body found? *Ans.*—‘Seven days.’ ‘Who found it?’ ‘My brother.’ ‘How far from shore? *Ans.*—‘Two miles.’ ‘What had you on?’ *Ans.*—‘A brown linen and worsted dress, my stockings, and a shoe on one foot.’ In addition, the spirits told how many children she had left, where they were, and who had charge of them. And I was assured by Mrs. B. that the spirits had answered correctly in every particular.

“On another occasion, a gentleman stranger entered the room, and announced to the company that he was directly from Detroit, on his way east, and circumstances required that he should take the next train of cars. He expressed a desire for an opportunity of testing the spirits. All readily and cheerfully conceded to him a preference. One gentleman inquired his name, but he very politely declined giving it, remarking he had reserved that as a test. He took his seat, and, with the air of one familiar in putting questions and making investigations, proceeded to question the invisibles. The spirits told him his name—(in the manner heretofore suggested in other cases); told him how many names he had (three); the number of letters in each name; that he was a lawyer by profession; an Englishman by birth; that he was a widower; had had two wives (in answer to a mental question); that he had had fourteen children; that eight were living; and that he was fifty years old. One of his wives’ name was Georgiana; that he had

had five of that name in his family; that he had been fourteen and a half days from home; and that he lived in Montreal; all of which the gentleman afterward assured us was correct. His name was Edward Adam Clark, an officer of the English government."

Statement of Charles Hammond, Rochester, N. Y. Copied from a pamphlet by D. M. Dewey :

"I had prepared my mind with certain questions, touching events unknown to the family, and of a remote date. The sounds told me my age precisely, though my appearance is such as to indicate a difference of eight or ten years. The names of six of my nearest deceased relatives were given me. I then inquired, 'Will the spirit that makes these sounds give me its name?' Five sounds directed me to the alphabet, which I repeated until the name of 'Charles' appeared, which answered to an infant child whom we consigned to the grave in March, 1843. To my inquiries, it gave me a true answer in regard to the time it had been in the Spirit-land, and also the period since my eldest sister's death, which was nearly eighteen years; the latter fact, not being recollected then, I found true by dates on my return home. Many other test questions were correctly answered; and yet, notwithstanding the origin of these sounds seemed inexplicable, I was inclined to impute them to mesmerism or clairvoyance. However, as the spirit promised to satisfy me by other demonstra-

tions, when I came again, I patiently awaited the opportunity.

“On the third visit, I was selected from a half-dozen gentlemen, and directed by these sounds to retire to another room, in company with the ‘three sisters’ and their aged mother. It was about eight o’clock in the evening. A lighted candle was placed on a large table, and we seated ourselves around it. I occupied one side of the table, the mother and the youngest daughter the right, and two of the sisters the left, leaving the opposite side of the table vacant. On taking our positions the sounds were heard, and continued to multiply and become more violent until every part of the room trembled with their demonstrations. They were unlike any I had heard before. Suddenly, as we were all resting on the table, I felt the side next to me move upward. I pressed upon it heavily, but soon it passed out of the reach of us all, full six feet from me, and at least four from the nearest person to it. I saw distinctly its position; not a thread could have connected it with any of the company without my notice, for I had come to detect imposition, if it could be found. In this position we were situated, when the question was asked, ‘Will the spirit move the table back where it was before?’—and back it came, as though it were carried on the head of some one, who had not suited his position to a perfect equipoise, the balance being sometimes in favor of one side and then the other. But

it regained its first position. In the meantime the 'demonstrations' grew louder and louder. The family commenced and sung the 'Spirit's song,' and several other pieces of sacred music, during which, accurate time was marked on the table, causing it to vibrate; a transparent hand, resembling a shadow, presented itself before my face; I felt fingers taking hold of a lock of my hair on the left side of my head, causing an inclination of several inches; then a cold, death-like hand was drawn designedly over my face; three gentle raps on my left knee; my right limb forcibly pulled up, against strong resistance, under the table; a violent shaking, as though two hands were applied to my shoulders; myself and chair uplifted and moved back a few inches; and several slaps, as with a hand, on the side of my head, which were repeated on each one of the company, more rapidly than I could count. During these manifestations, a piece of pasteboard, nearly a foot square, was swung with such velocity before us as to throw a strong current of air in our faces; a paper curtain attached to one of the windows was rolled up and unrolled twice; a lounge, immediately behind me, was shaken violently; two small drawers in a bureau played back and forth with inconceivable rapidity; a sound resembling a man sawing boards, and planing them, was heard under the table; a common spinning-wheel seemed to be in motion, making a very natural buzz of the spindle; a reel

articulated each knot wound upon it; while the sound of a rocking cradle indicated maternal care for the infant's slumbers. These were among many other demonstrations which I witnessed that evening, amid which I felt a perfect self-possession, and in no instance the slightest embarrassment, except a momentary chill when the cold hand was applied to my face, similar to a sensation I have realized when touching a dead body. That any of the company could have performed these things, under the circumstances in which we were situated, would require a greater stretch of credulity on my part than it would be to believe it was the work of spirits. It could not, by any possibility, have been done by them, nor even attempted, without detection. And I may add, that, near the close of the demonstrations at this visit, there was a vibration of the floor, as though several tons in weight had been uplifted, and suddenly fallen again upon it. This caused every thing in the room to shake most violently for several minutes, when the force was withdrawn.

“ I have also tested the intelligence of these spirits in every way my ingenuity could invent. On one occasion, I wrote a word on a slip of paper privately, placed it in my wallet, went there, and the sounds, through the alphabet, spelled that word correctly as I had written it. That word was ‘Sybil.’

“ On the 29th of February, inst., the two young-

est sisters made my family a visit. Here the sounds were heard—questions involving subjects wholly unknown to them were answered—a large, heavy dining-table was moved several times—and, on expressing thanks at the table to the Giver of all Good, some six or eight sounds responded to every sentence I uttered, by making loud and distinct sounds in various parts of the room.

“Yours, truly,

“C. HAMMOND.

“*Rochester, Feb. 22, 1850.*”

C O M M E N T S .

What is to be done with all these cases, and a thousand other similar ones? Are they to be denounced as sheer fictions, fabricated to impose on the lovers of the marvelous? No; they are too well authenticated as reliable statements of what at least *appeared* to be *facts*. Are they to be scouted as the ingenious deceptions of jugglery, legerdemain, or some other arch operations of mortal cunning? No; there is not the slightest evidence of such agencies in their production. Are they only remarkable instances of intelligent *happenings*, exaggerated by over-active imaginations, and embellished by romantic narrators? No; such is obviously not their character. Make as large a discount for accidental coincidences, excited imaginations, and descriptive coloring as candor will

warrant, still the important facts and realities which remain have overwhelming weight. Unless these demonstrations can be rationally accounted for in some other way, which has not yet been done, I feel obliged to accept them for what they purport to be—the veritable manifestations of departed spirits.

In the next chapter I shall present a few cases which have come within my own sphere of personal knowledge and information; and also make a statement of the principal points of doctrine set forth in the communications of spirits.

CHAPTER IV.

CASES OF CLASS FIRST CONCLUDED.

What I myself have witnessed—Effect on my own feelings and state of mind—Doctrine declared by Spirits, stated under seven heads.

In this chapter I shall conclude what I have to say under my first general head, by referring to a few particulars connected with cases within my personal knowledge, and then stating the principal points of doctrine taught by the spirits.

I will not go into minute narration and description, but simply mention the more important phenomena I have witnessed. I have heard multiform sounds in the presence of spirit Media, purporting to be made by departed spirits; some like the tickings of a small watch, others like the clicking of a common clock, others like the loud knocking of a laboring man on the door of his neighbor with his knuckles, others like the scratching of a hard finger nail on a board, others like the creaking of a door or window, &c., &c. I have heard the time and meter of tunes beaten out with the utmost accuracy, and by several rappers in unison—not only while the tune was being played or sung, but afterwards, without accompaniment. And I am as certain that

these sounds were not made by any conscious mortal agency, as I am of the best authenticated facts in the common transactions of life.

I have seen tables and light-stands of various size moved about in the most astonishing manner, by what purported to be the same invisible agency, with only the gentle and passive resting of the hands or finger-ends of the Medium on one of their edges. Also, many distinct movings of such objects, by request, *without* the touch of the Medium at all. I have sat and conversed by the hour together with the authors of these sounds and motions, by means of signals first agreed on; asking questions and obtaining answers—receiving communications spelled out by the alphabet—discussing propositions sometimes made by them to me, and *vice versa*—all by a slow process, indeed, but with every possible demonstration of intelligence, though not without incidental misapprehensions and mistakes. I have witnessed the asking of mental questions by inquirers, who received as prompt and correct answers as when the questions were asked audibly to the cognition of the Medium.

I have known these invisibles, by request, to write their names with a common plumbago pencil on a clean sheet of paper—half a dozen of them, each in a different hand. To make sure of this, as an absolute fact, the Medium was required to lay her left hand, back downwards, in the hollow of a veracious person's hand, both open; when a piece

of pasteboard paper was laid on her hand, a well-examined blank sheet of writing paper placed thereon, and a lead pencil on top of *that*; in which position (the Medium's right hand being held up to view,) both the hands, with these fixtures resting on them, were placed under the leaf of the table, as insisted on by the invisible *writers*. After a minute or two, at a given signal by the spirits that they had *done*, the paper was exhibited with various names written thereon, as above affirmed. This was repeatedly tested with the same results, under circumstances putting all suspicion of fraud and jugglery entirely at rest.

I have requested what purported to be the spirit of a friend many years deceased, to go to a particular place, several miles distant from that of the *sitting*, and to bring me back intelligence respecting the then health and doings of a certain relative well known to the parties. In three minutes of time the intelligence was obtained, numerous particulars given, some of them rather improbable, but every one exactly confirmed the next day, by personal inquiries made for that purpose.

I have been requested by the invisibles to speak on a particular subject, at a given time and place, with the assurance that responses should be made on the occasion, by knockings, approving the truths uttered; all which was strikingly verified. Once, at a most unexpected interview, when nothing of the kind had been previously thought of by any

person present, a spirit, so purporting, who had several times evinced much interest in my public labors, spelled out:—"Have you selected your subjects of discourse for the next Sunday?" Only *one* of them, I answered. Would my *spirit friend* like to suggest a text for the other part of the day? "Yes." What is it? I inquired. He spelled out the word "The," and ceased. Wondering at his silence, the signal of another spirit was given. The new comer communicated by *movings* of the table, not by *raps*, like the other. He said that our friend, the *rapper*, had been suddenly summoned away for a few moments, but would certainly return soon. He *did* return within fifteen minutes, resumed his communication just where he left it, and spelled out—"The second chapter of first Corinthians, the twelfth and thirteenth verses." No one in the room had the least recollection of the words referred to. So the Bible was called for, when the text proved to be the following:—"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Struck with the sublimity, purity, richness, and force of the passage, I answered that I accepted it thankfully, as a very appropriate text for the occasion referred to, and would endeavor to illustrate

its great truths as well as I might be able. My *spirit friend* expressed great pleasure by sounds rapidly made on the table, and announced that he and several other sympathizing spirits would be present to hear the discourse, and if the *Medium* should also be there, would manifest their approbation of the good things uttered. All this was verified in a remarkable manner.

I have seen a Medium gently magnetized and thrown into a trance in one minute, by the imperceptible influence of the spirits, in accordance with their own original proposition, reluctantly acceded to by the Medium and her friends; during which sometimes she had visions of the spirit world, and at others became entirely non-cognizant of every thing transpiring in either world. In the latter case the spirits, as previously promised, made use of her organs of speech, unconsciously to herself, and thus answered numerous questions, instead of responding by the rappings. That these trances were not superinduced by mortal agency, and were not *feigned* but *real*, I am as certain as I can be of any thing not absolutely beyond the possibility of mistake.

I might proceed much further in the particularization of manifestations coming under my personal observation, but will not make myself tedious. Suffice it to say, that I have witnessed enough with my own eyes and ears to prepare me for the belief

of the still more incredible manifestations reported from a thousand places in our country and world. I will merely add, that I have received many excellent communications from these invisible friends, and scarcely a single one of a light, frivolous, or low character; though I know that in this respect my experience has been unlike that of some others. I can say in truth, speaking for myself alone, that my whole moral nature has been purified and elevated, by the influences which have flowed in upon me during the investigation of this subject. Others, I am sure, can say the same. There are those, no doubt, who have abused the whole thing—befooling themselves and others in a lamentable manner. What in the wide world is there that has wholly escaped abuse and perversion? Reason, inspired and crowned with the wisdom from above, is indispensable to the avoidance of these evils. Until a much larger portion of mankind, than at present, attain to the development of their higher faculties, we must expect the abuse and perversion, to a greater or less extent, of every thing in nature. “But wisdom is justified of all her children.”

DOCTRINE OF THE SPIRITS.

The theology, piety, and morality inculcated by the spirits will now be stated. There are discrepancies and contradictions on some points, if we

take the whole range of communications, good, bad, and indifferent. But I shall confine myself to what may be considered, on all hands, the most reliable testimonies: i. e., to communications purporting to come from the worthiest spirits, and through the most independent Media. It is satisfactory to know that ninety-nine one hundredths of these testimonies harmonize in every essential particular; and that this is true of spirits who, in the life of the flesh, were connected with the most hostile sects, whose communications have been made through Media educated in these opposing sects. Sometimes it has been found, that if the Medium was strongly prejudiced, or was overawed by associates of that character, the teachings of the first few weeks were biased considerably by those influences; whereas afterwards, when the communications seemed to be made more freely and independently of the Medium's mind, these peculiarities ceased, and the doctrines attested became accordant with the general current. This current combines, in my opinion, all that is essential to Christianity, and all that is valuable in religious and moral philosophy, separated from popular assumptions, adulterations, perversions, and groundless notions.

1. There is one and but one God, an infinite Spirit, and the Father of Spirits. He loves all, and eternally seeks their good by all wise and fitting means. The man Jesus of Nazareth was brought into the world with especial fitness to receive and

communicate the Spirit of God in perfect purity and fullness, whereby the Father-Spirit dwelling in him constituted him the Christ, the Saviour of the world. The Holy Ghost, so called, is the God-Spirit, acting in or upon any finite being, or at any particular point, perceptibly to finite natures. So that there is but one infinite DIVINE, variously manifested, as the Father, in the Son, or by the Holy Ghost.

2. All human beings are spirits as to their absolute internal constitution, and soon after death emerge into distinct conscious spiritual identities, having forms and peculiarities as obviously cognizable to each other, and as distinguishable from each other, as here in the flesh.

3. All human beings possess certain mental and moral qualities, partly constitutional, partly circumstantial, and partly self-wrought, which determine for the time being each individual's real spiritual character, and relative nearness to or distance from the divine standard of perfection. So that each one is in a certain sphere, and in some circle or degree of that sphere, as to his spirit, *always*, whether existing in the fleshly body, or after its dissolution. And if a person is spiritnally in a certain sphere at death, in that sphere he finds himself, the moment he resumes his consciousness in the spirit world, associated with kindred spirits.

4. There is a series of grand spheres, commencing with man's Rudimental sphere in the flesh, and

ascending in just gradation to the highest heavens. Each grand sphere comprises several secondary spheres or circles, and each secondary sphere or circle has several degrees. Man is a being by nature capable of progress, in subjective accordance with certain fundamental spiritual and moral laws. In conformity to these laws he may now progress from lower to higher circles; i. e., he may draw nearer and nearer to God; or what is the same thing, nearer as a spirit to the divine standard of perfection. Without conformity to these laws, he cannot progress, but obscures and debases himself. Death does not change man's real character, nor his proper spirit sphere, nor his capability to make progress, nor the laws of progress. No man is in a morally worse state, all things considered, by reason of passing into the spirit world. The *worst* even are, if any way affected, in a better state there than in the flesh. They whose spirit sphere was purer, find themselves proportionally blessed. Many remain very long in the lower spheres, where, though enabled to enjoy existence in the degree possible at such a distance from the divine focus of blessedness, they are "spirits in prison," and wretched in comparison with those in the paradisaical spheres. Their existence, however, is a blessing to them even while thus *low*, and there is no such place or state as a HELL of unmitigated, hopeless misery. Meantime, God, angels, and all the higher spirits are forever seeking the elevation of

the inferior spirits, by all just, wise, and appropriate means. And no one, however low and sluggish of progress, will finally fail to be attracted upward, obediently to the divine laws, from one degree to another, and from one sphere to another, till he reach the heavenly mansions—even though it take an age of eternities to complete his destiny.

5. Spirits considerably advanced are employed in three general exercises. 1. In religious aspirations, meditations, worship—in striving after a more perfect knowledge of and communication with God—whom they cannot recognize there any more than here, as a personal being, but only as a Divine Spirit. 2. In study, self-examination, contemplations of truth, and acquainting themselves with all useful knowledge attainable by them. 3. In ministering to struggling spirits on earth and in the lower spheres—endeavoring to elevate and bless them. Thus cultivating love to God, wisdom within themselves, and ever active benevolence to their inferiors in condition. Spirits in any circle can descend into all the circles below their own, but cannot, except by temporary permission, ascend into a higher sphere, until qualified by spiritual progress.

6. Mankind are by nature one family of brothers and sisters, the offspring of a common Father in heaven, whom they ought to love with all their heart, and each other as themselves. The good of each is really the good of all, and that of all the

good of each. Therefore, no one can injure another without injuring himself in the end. Slavery, and all kinds of tyranny and oppression are utterly sinful. So all war, violence, revenge, and vindictive punishment. So all intemperance, debauchery, and sexual pollution. So all falsehood, covetousness, fraud, extortion, and pecuniary taking of advantage. So all pride and domineering of superiors over inferiors. So all religious bigotry, thrusting down, persecution, and sectarian bitterness. So every thing contrary to personal holiness, to the piety which loves God supremely, and man as a brother, whether friend or foe. These reliable spirits are everywhere Reformers, Regenerators of the world, individually and socially. They are for the reconciliation of all things—for universal harmony—on the great principles of truth, purity, justice, love, and wisdom. And they all predict a better future for the human race here on earth, as well as in the future state.

7. It is the imperative duty of every human being to exercise his own powers, faculties, reason, and judgment, with modesty, humility, and firmness, and not to be overawed, borne down, or led away captive by any assuming spirit in or out of the flesh. Every one is accountable for himself, and ought both to judge and act for himself, with supreme reverence for God and his moral perfections, according to his own highest convictions of truth and duty. Thus he should examine the

Bible and all books. Thus all human governments, authorities, powers, constitutions, laws, customs, and usages, in Church and State. Thus try all spirits, and their communications—all pretended prophets, philosophers, and teachers—all professions and assumptions whatsoever. No one should imperiously dictate, or cower down before another. But truth, rectitude, reason, and the suasion of wisdom should alone sway the minds of moral agents.

Such is a fair digest and summary of the principal doctrines put forth in ninety-nine one hundredths of the communications of reliable spirits throughout the country. I have stated them in my own language, as I have understood them. It will be seen that they differ in some respects from every sectarian view of theology, religion, and morality now popular in the world. But they embody the essentials of Christianity, as understood by its best expositors, and of all spiritual and moral philosophies worthy of serious respect. For my own part, I confess that they commend themselves forcibly to my highest conceptions and profoundest convictions of what is true and good. Perhaps I receive them with greater readiness and partiality, because they modify so slightly the general system of faith, views, and opinions, which, by long and thorough research, my own mind in its purest states had already elaborated. If so, other minds, established in contrary conclusions, will as readily revolt at

and reject them. "Let every man be fully persuaded in his own mind."

In my next chapter I shall enter on an examination of cases under Class Second: i. e., "those in which some of the important demonstrations were probably caused, or very much affected, by *undeparted* spirits."

CHAPTER V.

CASES UNDER CLASS SECOND.

General Statement of Facts—Conclusions drawn—Indiscrimination and Extremes, whether of Credulity or Scepticism, deprecated.

I AM now to treat of cases under Class Second: i. e., “those in which some of the important demonstrations were probably caused, ^{or} or greatly affected, by *undeparted* spirits.” I mean, by *undeparted* spirits, persons in the flesh, who, by their will or psychical power, control the agency which gives forth sounds, motions, &c. I refer not to *impostors*, playing off *counterfeits*. I am treating of phenomena caused by mental power alone, coacting with the mysterious agency under consideration.

I have known cases such as the following:—

1. In which the bias, prejudice, predilection, or will of the Medium, evidently governed and characterized the demonstrations. In these cases, the answers given to questions, the doctrines taught, and the peculiar leanings of communications spelled out, were so obviously fashioned by the Medium's own mind, as to leave no doubt of the fact. In absolute confirmation of this, questions have been written out and presented to the Med

um, with a request that the answers should, if possible, be given *thus* and *so*. And they were given, by *raps*, accordingly. I myself gave questions in this way to a certain Medium, and found that answers could be obtained in the affirmative or negative, or in flat contradiction to previous answers, if the Medium would but agree to *will* it. At the same time, I made myself certain that this Medium could not procure the *rapping* agency at will. It *came*, *staid*, and *went* as it would; and in *that* respect was uncontrollable. But when it chanced to be *present*, it could be overruled, biased, and perverted, more or less, by the Medium.

2. In other cases, there has been an overruling psychological influence exerted by some powerful mind or minds present with the Medium. In such cases, this powerful influence, *with* or *without* the consciousness of the Medium, has elicited answers, just such as had been wished or willed by the managing mind. And these answers have alternately contradicted each other in the plainest manner, during the same half hour's demonstrations. In one instance, a strong-willed man resolved to reverse certain disagreeable predictions, frequently repeated through two *tipping* Media who often sat in conjunction. The result was, he could overrule *one* of them, sitting *alone*, and get a response to suit himself. But both of them *together* over-matched his psychological powers. I might give names, places, dates, and details

in this connection; but it is unnecessary. There can be no reasonable doubt of the facts just stated. It may be set down as *certain*, that there are cases wherein some of the important demonstrations are caused, or greatly affected, by *undeparted* spirits. How far influences of this sort extend and characterize spirit manifestations, remains to be ascertained. We can positively identify them in many cases. In some they are known to the parties concerned, and acknowledged to have been consciously and intentionally exerted. In others perhaps they may be justly suspected, where no distinct consciousness of them is felt by the Medium, or by any dominant mind. What, then, is to be concluded with reference to cases under Class Second?

1. I conclude, for myself, that *implicit* confidence cannot be placed in so-called *spirit* responses and communications, as always certainly coming from departed spirits. The Medium, or some powerful mind or minds present, may overrule, *warp*, *twist*, or *color* the answers and sentences spelled out. Nothing is to be taken for granted without examination, and reasonable corroboration. To surrender one's self up credulously to the *rappings*, *tippings*, or *hand-movings*, as oracular and infallible, would be little better than stultification.

2. I conclude, for myself, that there are limits to these influences of *undeparted* spirits. I am

certain that the cases treated of in the four preceding chapters of this exposition are justly distinguishable from the class now under consideration. I am confident, too, that in this Second Class there is in all cases, even the worst, a limit to the power exercisable by spirits in the flesh; and that there is a mysterious agency from the spirit world which cannot be *completely* overruled. Nevertheless, it is so often and so far controlled, as to be decidedly unreliable.

There is obviously a great difference in Media. That element in or about them, which constitutes them Media, and which, for want of a better name, I have called "*Spiricity*," probably differs in quality and degree of strength in various individuals. Hence, as well as from deeper causes, the great difference and variety of the phenomena. I have found that some Media were so imperfect, or had been so sophisticated by the management of overruling minds, that scarcely any reliance could be placed on what purported to come through their Mediumship. Others, especially *tipping* and *hand-moved* Media, are frequently so nervous, doubtfully balanced, and peculiarly affected, that one knows not what to depend on. Nevertheless, it remains true, that there are clear, passive, independent Media, worthy of all the reliance that ought ever to be placed in persons sustaining such a relation to the spirit world.

It is a remarkable fact, that some Media, who,

during the first few days or weeks of their Mediumship, knew themselves to have considerable power over the manifestations, have gradually become clear and passive; and found themselves, at last, utterly unable to affect the responses and communications made through them. I have in my mind a worthy friend, of unquestionable veracity, who stated to me that this was the case with him. For several weeks after he found himself a Medium, he could get very much such answers to questions as he pleased. During that stage of his Mediumship he felt quite confident the whole thing was but a new species of Mesmerism. But after a while he began to fail of controlling the agency, and at length found it operating entirely independent of his most determined *wishings* and *willings*.

In another case, a young Medium, of a certain religious sect, seemed at first to be attended by spirits altogether partial to the peculiarities of that sect, who taught doctrines plainly contradictory to what may be called *Spirit* orthodoxy, as given forth everywhere through the most reliable Media. This Medium received all due encouragement from her sectarian friends, during the infancy of her Mediumship. But when, after a few weeks, neither *she* nor *they* could any longer make the spirits utter their *shibboleth* through her, and found an independent testimony coming forth against their cherished dogmas, she was required to renounce her sittings, and abandon the whole

thing, as of the Devil. These cases show that there is a limit to the influence of *undeparted* spirits, even where for a time they possess control. It also shows that Media, who in their crude, incipient state give forth communications in accordance with their own *prejudices, wishes, or wills*, and very contrary ones to those generally received, may outgrow their defects, and themselves become reliable.

3. Finally, I conclude, for myself, that considerable information, discrimination, and judgment should be brought into requisition on this subject, in order to do it justice. Some examine a single case or two, and jump at an opinion. One believes every thing, making almost a fool of himself at *that* extreme. Another will believe *nothing*, and so makes a still greater fool of himself than the man whose credulity he sneers at. Some take for granted that if *any* thing about it is real or reliable, the whole must be. Others, that if *any* thing is *unreal, false, or unreliable*, nothing about it can be otherwise. An obstinate, self-conceited sceptic goes against his will to witness *manifestations*, perhaps of the lowest and most awkward kind. He is forced to admit, in spite of himself, that there is something unaccountable; but as he finds several uncouth or extraordinary demonstrations, he goes off satisfied that it is only a freak of Mesmerism, or nervous eccentricity. Some can make capital enough out of one poor case to set up

philosophizing in the public prints for the settlement of the whole question. On the other hand, there are those whose faith is extravagant. They regard the thing as an entire new revelation from heaven, which renders the Bible, and even New Testament Christianity, as obsolete as a superannuated almanac. Some are ready to be directed by the *rappings*, *tippings*, or *hand-movings* in all the affairs of life, consulting their oracles, or guardian spirits, several times a day, as to what they must do next. I can give no countenance or assent to such extremes, one way or the other. I must believe what is believable, and set down the rest at its worth. I cannot be the slave of scepticism, nor of credulity. I must still follow the apostolic axiom, "Prove all things, and hold fast that which is good."

In my next chapter I shall take up cases under Class Third.

CHAPTER VI.

CASES UNDER CLASS THIRD.

General Statement of Facts—Explanation—Partial and Imperfect Media—Low Spirits—Summary of the Exposition thus far.

CASES under Class Third are now to be considered: i. e., those in which the demonstrations were of a heterogeneous, incongruous, and derogatory character. Many cases of this class have taken place in various parts of the country, some of which have been published to the world. I might cite the more striking ones on record, and go into a minute examination of their details. But this is hardly necessary to my present purpose. I shall content myself, therefore, with making a general statement of the principal facts, and offering my views thereon.

Responses have been made, purporting to come from the spirits of persons deceased,—giving their names, relationship to the living, and various communications,—but afterwards it turned out that the persons REPRESENTED as dead were alive in the flesh! In other cases, responses have purported to come from the spirits of individuals known to be deceased, giving contradictory, false, and absurd statements respecting persons, transac-

tions, and events. In others, representing the respondent to be the spirit of some particular individual, perhaps of some distinguished character, but making statements and communications so obviously false and incongruous as to destroy all credibility, and finally confessing ignorance, deception, or waggishness. In others, the spirit pretended to have been in communication with some friend or friends holding sittings in a distant place, and to have been charged with certain messages from those friends; when, as it afterwards turned out on inquiry, no such sittings were held, and no such messages sent. In others, low, uncouth, profane, obscene, and vulgar sentences or words were spelled out. In others, where the spirit of some very low character, notorious criminal, or brute animal had been called for, there would be a response personating the characters evoked—whether man or beast. In fine, specimens of almost every thing incoherent, contradictory, deceitful and absurd have come from what purported to be spirits, in this class of manifestations. I have personally witnessed very few such, but there is no doubt whatever of the facts. How then are they to be accounted for?

It is extremely difficult to answer this inquiry satisfactorily, even to the most intelligent and candid—saying nothing of the prejudiced and captious. The following explanation, better than any other, satisfies my own mind:—1. Many

Media are partial and imperfect. The grade of their *Spiricity* is comparatively low, or it is small in quantity, and feeble in strength. In some, the intellect and moral stamina are inferior. It is through Media of this general description that most of heterogeneous, false, and contradictory manifestations come. What passes through such Media must be greatly liable to the influences of *undeparted* spirits. Their own prejudices, will, imagination, low ideas, perverse sentiments, and peculiar absurdities of interior conception, must bias and characterize the communications, which any spirit should attempt to make through them. Mesmeric and psychological influences, from controlling minds near them, would be likely to have the same effect. Hence the communications, even of a decent and well-meaning *departed* spirit, might come out in a very awkward translation—something quite unlike what was intended. It would be like the message of a Frenchman to an Englishman, rendered through an ignorant Dutchman, who had only a smattering of French and English. The Englishman might be puzzled to make any thing decent of it. In such cases we can never be sure that the communication received is precisely the one intended. This may explain some apparent absurdities and contradictions, otherwise unaccountable.

2. It seems reasonable to believe that the lower secondary spheres or circles of the spirit-world are

filled with gross and crudely developed human spirits—with almost countless multitudes of souls, whose ignorance, or moral deficiency, or positive perverseness, still remain such, in spite of the general tendencies favorable to progress, as predispose them to sympathize with congenial spirits in the flesh, and to repeat, when opportunity will allow, their old follies, deceits, and mischievous exploits. The ruling love and distinguishing peculiarities, rooted in the very elements of their spiritual constitution, have not yet undergone a sufficient moral change to render them new creatures. They are still much nearer like what they were in the flesh, than like what they must be to enjoy heaven. Their delights are not yet those of the pure and good. How can it be otherwise—even though it be true that God, Christ, angels, and all heavenly minded spirits constantly seek their elevation to higher spheres by every wise means? Is it morally possible that those who leave this state of existence, indisposed to almost every thing dictated by divine love and wisdom, should at death become suddenly devoted to that very love and wisdom? I have never seen the semblance of a sound reason for believing in any such leaps of the human soul from very low to very high spheres, whether moral or intellectual. Yet many people seem to imagine that if departed spirits know *any* thing, they must be *omniscient*; and if it is the will of the universal Father to have all

men saved and come to the knowledge of the truth, that all must certainly reach their destiny at the moment their future existence commences. All such notions are contrary to the laws and processes of the divine order. Therefore they are unreasonable, and ought to give place to juster views. Look at the intellectual, and, above all, the *moral* condition, in which multitudes, even in the most favored parts of Christendom, pass out of this life. If such spirits should manifest themselves at all through mortal Media, especially through partial and very imperfect ones, which of all these heterogeneous, uncouth, deceitful, and absurd demonstrations would be beneath them? "But," say objectors, "*such* manifestations cannot come from departed spirits." Why not? "Because they are so low, false, and contradictory." This is only begging the question. It is assuming either that there *are no* departed spirits low enough to make such exhibitions; or else, if there are, God would certainly not allow them to manifest themselves to men in the flesh. But who has a right to assume that there are no such spirits? Let that man give us his reasons. And as to God's permitting low *departed* spirits to make these manifestations, if He cannot do it, how happens He to permit *undeparted* spirits to make them? They are actually made. They are made by human spirits, either departed or *undeparted*. If by *undeparted* ones, He certainly permits them. Why should he not

permit *departed* ones to make them? I repeat, all such assumptions beg the question. For aught that appears to the contrary, imperfect, low, and gross *departed* spirits are quite as likely, in the nature of things, to make these *bad* demonstrations, as similar *low* spirits *in the flesh* are to make just *as bad* and even worse ones. It seems to me I have good ground for believing that many of these derogatory manifestations have proceeded from departed spirits belonging to the *lower spheres* or circles of the spirit world.

Here, then, are two adequate causes for all heterogeneous, contradictory, deceptive, vulgar, and derogatory demonstrations, viz: 1. Imperfect and partial Media, often influenced by their own wills, prejudices, imaginations, &c., or by controlling minds around them; and 2. The direct agency of *low* departed spirits. One or the other, or both of these causes together, will account for every case included in my third class. And in view of all the facts, phenomena, and difficulties of the subject, I confess I see no other explanation half so warrantable. Whoever can find a more satisfactory one, let him present it. Or if any deem it still wiser not to attempt accounting for these manifestations at all, let them accompany their *caution* with an equal amount of *candor*, and refrain from *caviling* till they are prepared to *reason* on the subject.

I close this chapter with a summary of my

exposition thus far. I have presented my theory, examined the different classes of cases, and deduced my conclusions under each head. I have demonstrated, at least to my own satisfaction, that in the *first* class of cases the manifestations were made by reliable departed spirits; that in the second class they were partly made, or greatly modified by *undeparted* spirits; and that in the third class, all which is *derogatory*, was caused partly by *undeparted* spirits, i. e., the partial Media and their psychologizers, and partly by *low* departed spirits consociated with kindred spirits in the flesh. I have given a statement of the essential doctrines affirmed by reliable spirits. I have testified against receiving as oracular *per se*, the questionable and *un*corroborated communications purporting to come from departed spirits; and also against rejecting the *amply* corroborated ones, merely because there are others unworthy of our confidence. I have given due warning against all extravagant credulity, scepticism, and unreasonableness on the subject. I have contended that the essential Christianity of the New Testament is confirmed, not invalidated nor superseded, by these spirit manifestations. And I have insisted, concurrently with all the reliable spirits, that every one should examine, consider, reason, and judge for him or herself, on this and all other themes, making a faithful use of the highest light possessed.

Next I shall take up and answer objections.

CHAPTER VII.

GENERAL OBJECTIONS.


Obj. 1. It is incredible, *per se*, a humbug—Obj. 2. Against Mediumship—Obj. 3. Against such exceptionable Media—Obj. 4. The Manifestations are uncouth and vulgar—Obj. 5. They are the effects of Electricity, &c.—Obj. 6. They are the effects of Mesmerism, &c.—Obj. 7. The communications are lying and contradictory—Obj. 8. They are of no importance—Obj. 9. They cause disease, infatuation, and insanity—Obj. 10. They are anti-Bible, infidel, heretical, &c.—Obj. 11. It is all of the Devil.

THERE are numerous popular objections to the *belief*, or *idea*, that *any* of these mysterious manifestations are made by departed spirits. These I call *general* objections, to distinguish them from those which may be urged against *my* particular Position, Theory, and Views of the subject. I propose first to state and answer the more prominent of these general objections.

Obj. 1.—The whole thing is incredible *per se*. It is utterly improbable in the nature of things. It is an imposition on human credulity—a trick of jugglery or legerdemain, got up to befool the lovers of the marvelous—a despicable *humbug*, totally unworthy the serious attention of intelligent minds. Let it run its course and die out. People who have sense enough to respect them-

selves will never dabble in it. They will treat it with dignified contempt.

Ans.—Thousands of highly respectable men and women, including probably a large majority of the educated, professional, and influential in society, will accept this objection as truly their own. Knowing all that I do of men and things, I wonder not at their conduct. It is just what should have been expected. Scepticism, scorn, and contempt are the spontaneous vegetation of *mind* in its immature stages of development. In this respect, the educated and influential classes exhibit little superiority to the illiterate and lower classes. They make up in self-conceit, pride, prejudice, and subserviency to artificial prescription, for all the real knowledge, intelligence, and refinement they have acquired. Most of them will bear the same comparison with the ordinarily ignorant, that a smart youth of sixteen does with a *green* boy of seven, eight, or ten. They know a great deal more, but are less teachable, by reason of their increased *self-sufficiency*. What passes for learning, intelligence, and refinement in the world, however excellent in comparison with lower developments, is extremely superficial and chaffy, when viewed in the light of heavenly wisdom. I say this, not to disparage learning, nor to encourage ignorance, but to admonish the better cultivated against despising new and higher knowledges. Let history teach us modesty and

candor. When did an extraordinary genius ever arise among men, in any department of life, without encountering the unbelief, prejudice, contempt and hostility of the world's wise, influential, and honored men? When was any wonderful or very important truth discovered and proclaimed, without meeting this same kind of opposition? When was any great revelation made from heaven, or any reformation among men attempted, without having to pass through this baptism of scepticism, scorn, and reproach? Never, since the foundation of the world. Whoever arose, or whatever was announced *extraordinary* to the times and to popular knowledge, has always been met by the brazen outcry, or muttered denunciation,  pretender! imposter! deceiver! blasphemer! disturber! visionary! fool!—it is incredible, impossible, utterly false, and foolish! it is an imposture, a trick, a delusion, a *humbug!* away with it! Read of Moses, Jesus, and all the great and good of sacred history. Read of Galileo, Columbus, Harvey, Fulton, and all the now honored discoveries on record. Mark how the great, the pious, and the reputed wise of the earth, as well as the ignorant multitude, disbelieved, sneered, despised, and resisted. Yet real merit triumphed, and truth prevailed. Many of the learned made themselves supremely ridiculous, but they could not make what they opposed really contemptible. Who will profit by the beacon light of their pride, scorn,

and folly? Not they who persist in ignoring, or sneering at these Spirit Manifestations, as incredible *per se*, as a *despicable humbug*, unworthy of even a decent investigation. There is a *reality* in them—a reality too wonderful and important to pass unheeded or to be thrust aside. I *know* what I say and whereof I affirm in this matter. Thousands of intelligent and honest minds, as incapable of *deceiving* or *being deceived* as any that walk the earth, *know* the same. And the testimony of all these witnesses will stand. Coming developments in a thousand new locations will establish the facts attested beyond dispute. Therefore, if any one will be wise, let him investigate. “But if any man *will* be ignorant, let him be ignorant.” The Negro Chieftain of Central Africa, when told by the Traveler, that in the North water sometimes became hard like stone, *knew* the tale to be a lie—a *humbug*; because *he*, most omniscient soul, had never seen ice! Nevertheless, ice was a reality. And so are these Manifestations.

Obj. 2.—If departed spirits actually attempt to communicate with mortals, why not do so *directly* and unequivocally, without this display of Mediumship? We dislike the intervention of Media. We suspect collusion and deception.

Ans.—Dislike what you must, and suspect what you please; but the whole universe is one vast complication of mediumship. Spirit works within and upon matter. Interior substances demonstrate

themselves through exterior and grosser ones. The higher and lower throughout nature are linked together by intervening grades. Why does not God *appear personally*, to speak and act? Why does He make use of all sorts of Media to manifest himself—to reveal his perfections—to communicate a knowledge of truth and duty to mankind? Why must there be patriarchs, prophets, saviours, and apostles? Why must man be born of woman, children be subsisted and trained by parents, pupils have a teacher and books, or electricity a conductor? Why is not each individual creature endowed with all the susceptibilities and powers necessary to Deific independence? These things are as they are. Shall we wrangle with facts, with nature, with God?

“Heaven, forming each on other to depend,
A master, or a servant, or a friend,
Bids each on other for assistance call,
Till one man’s weakness grows the strength of all.”

Spirit Media do not create themselves. They do not constitute themselves Media. They only discover themselves to be such, and act according to their grade of mental and moral development. The mystery of their mediumship is as great to them as to others. Gladly would I see and converse with spirits personally face to face, if such were the order of nature, or the Divine Will. But as it is, and until more direct communication

be granted, I deem it my privilege, no less than my duty, to make the best of opportunities as they are. I advise the objector to do the same.

Obj. 3.—If there must be Spirit Media at all, why not have perfect ones—respectable, intelligent, highly refined, pious, and unexceptionable Media? There are so many low, uneducated, and irreligious ones, that the whole thing is rendered distasteful and odious to the learned and the religious.

Ans.—Whose prerogative is it to regulate this matter of Mediumship? It is not mine. Nor can believers in Spirit Manifestations together govern the thing. The Media themselves are not *such* by their own constituting. Their being susceptible of sufficient *spiricity* in or about their systems, to facilitate the manifestation of spirits, is primarily a *physical* peculiarity—not an intellectual, a moral, or a religious qualification. Their degree of intelligence and spiritual purity *may* attract congenial spirits, and repel uncongenial ones; but that essential something which constitutes them Spirit Media is probably a mere *physical* cause, or a concurrence of such causes. What, then? Shall we blame the spirits for not always choosing the best Media, through whom to make their Manifestations? Where are they to find your *unexceptionable* Media, ready formed and disciplined? Can they have their choice? If they could, would they choose the objector's favorites? And if they

should, would the objector be satisfied? We have some very excellent Media already. We shall have still better in process of time and discipline. Why not make the best of those we have, in patient hope of the better ones expected? Or will the objector arraign God, and demand why *He* makes use of *weak, foolish, and base* things, to confound the *mighty, the wise, and exalted* of this world? Why he took a slave child from the bull-rushes of the Nile, and made a Moses of him? Why he made David, the shepherd-boy, King of Israel? Why he made Jesus, the despised *Nazarine*, born in a manger and bred a carpenter, to be the Messiah—the Christ of mankind? Why He often hides the most glorious things from the *wise and prudent*, and reveals them unto mere babes in knowledge? There is no end to such questions. The answer to them all is,—“Even so, Father, for so seemed it good in thy sight.”

Obj. 4.—These so-called Spirit Manifestations are all, or nearly all, characteristically uncouth and vulgar. Rappings, tippings, table-movings, &c., &c., &c., are absolutely too low and undignified to be ascribed to departed spirits. We cannot endure the thought that our deceased friends should resort to such ridiculous means of manifesting themselves to mortals.

Ans.—Paul has truly said, “There is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean.” Again:

“Unto the pure all things are pure; but unto them that are defiled and unbelieving, nothing is pure.” When Peter in his vision saw the sheet let down from heaven full of all kinds of beasts and creeping things, he protested against the command to eat of such “common and unclean things.” But the reply was, “What God hath cleansed, *that* call not thou common or unclean.” Will the objector try to profit by these suggestions? Why all this disgust at the lowness, uncouthness, and vulgarity of the Manifestations? Is not all nature full of such *undignified* demonstrations? Look at man’s *generation, birth, nutrition, excrementation, medication, and dissolution*. Will the objector call these low, uncouth, or vulgar? If so, let him begin his quarrels farther back. If he calls all these high, refined, and dignified demonstrations, let him not sicken at the idea of such undignified Spirit Manifestations. Besides, let him be reminded that few mortals are yet free enough from low and undignified conduct themselves, to justify this spiritual fastidiousness. I have been present at many *sittings* for the Manifestations, and seen some rather low and queer proceedings on the part of the spectators, especially of sceptics; but never have I seen any thing purporting to come from the spirit-world, quite so uncouth, as the grins, quirks, and gibes of their mortal inquirers. Does the objector assume that men in the flesh, take them as they are, in public and private,

have a right to exact manifestations from spirits more refined and dignified than the ones in question? If so, he and I differ radically respecting the merits of mortals. I assert that they have no right whatever to complain on that score. Does *he* assume that all departed spirits must, of necessity, be too pure, elevated, and glorious, ever to manifest themselves by the methods to which he takes exceptions? Why does he assume any such thing? Does he imagine that merely passing through death elevates the human spirit to deification! Some seem to cherish these extravagant notions, not only without proof, but contrary to all reason. Such need the very demonstrations complained of to disabuse them of their groundless imaginations. Let us learn all we can from the Manifestations now given us. In due time we shall witness higher ones. All great results must have their *preparations*, however seemingly crude and undignified. Why find fault with nature?

Obj. 5.—The Manifestations are caused by Electricity, Magnetism, or something of the kind—*never* by departed spirits.

Ans.—Does the objector mean that electricity, magnetism, or something of the kind *originates* these Manifestations, with all their indicated intelligence? Or, only that some imponderable element is used in elaborating them? If the *latter*, his objection amounts to nothing. If the *former*, does he *know* it to be a *fact*? Does he seriously

believe it to be a fact? Has he one particle of proof that it is a fact? Has he a single analogy in universal nature that favors such an assumption? Can Electricity, Magnetism, or any thing of the kind, personate a thinking being, generate rationality, and play the part of a sentimental moral agent? The idea is utterly preposterous. When Morse's or Bain's Electric Telegraph shall be seen spinning off communications without an originating intelligence higher than their own, it will be time to credit our objector's assumption. Till then, he might as well assert that the steam engine on a railroad was its own engineer and conductor. And when all this shall have been demonstrated, it will be time for those who believe in legal prosecutions to get Electricity, Magnetism, or whoever this new moral agent shall turn out to be, indicted as a common liar and impostor; since it is notorious that he never takes his own real name, nor avows his actuality, but is always pretending to be some one that he is *not*. For my part, I fully exonerate before hand all imponderable matter in the universe from such implications of *total depravity*.

Obj. 6.—These so-called Spirit Manifestations, when *real*, are nothing but the effects of Mesmerism, Clairvoyance, or some kind of Psychological influence. They all originate either in the minds of the Media, or in those of other mortal persons in some kind of *rapport* with the Media.

Ans.—This is rather a learned objection, and harder to answer than its immediate predecessor. If it were more understandable and unequivocal to common apprehension, it might be more easily silenced. But, now, what does it mean? Does the objector understand his own terms? Mesmerism! what is *that*? Clairvoyance! what is *that*? Psychological influence! what is *that*? Mesmerism is a certain something, so called from Mesmer, its discoverer; as Galvanism was from Galvani. But what *is* this certain something? It is called Animal Magnetism, Mental Magnetism, Spiritual Magnetism. But what is it? It is a certain invisible, imponderable, ethereal fluid, which a strong-willed operator can throw off from the ends of his fingers, or otherwise radiate from himself, upon some susceptible subject chosen for that purpose. This is called magnetizing. It puts the subject asleep, or in a sort of trance partially or completely, brings all his powers more or less under the control of the magnetizer, and sometimes gives rise to very wonderful demonstrations. Strange tricks are played with the imagination; all kinds of phantasy are superinduced; and in the higher grade of cases Clairvoyance is developed in its most astonishing phases. And what is *Clairvoyance*? Literally, *clear-sightedness*; the power of discerning objects not present to the senses; that condition of the mind, soul, or spirit, in which it is able to look through material sub-

stances, entirely opaque and impenetrable to the external eye; to extend its cope of vision to far distant places, so as to have a distinct cognition of persons and things there; to see spirits and converse with them; to trace otherwise unaccountable results back to their remote causes; to foresee and predict many coming events; to discourse profoundly on topics respecting which the subject in his normal state has little or no knowledge, &c., &c., &c. Does the objector believe in all this? He does, if he believes in Mesmerism and Clairvoyance. He believes also in the marvels of psychology. What is psychology? *Soul-knowledge*; the doctrine of man's spiritual nature; from the Greek PSYCHE, *soul*, and LOGOS, *reason, understanding, discourse*. What are psychological influences? All influences of soul upon soul throughout the universe are psychological influences. Whenever the human spirit exerts an influence on a fellow-being, *that* is a psychological influence. Now, we understand the terms of the objection before us.

So there is an exquisitely subtle element pertaining to the soul or spirit of man, which the objector calls *magnetism*, but which I call *spiricity*. This is communicable from one soul to another, under appropriate conditions, and thereby the two souls come into *rapport* as the French call it, or soul-communication. The process whereby this is effected is called mesmerizing, magnetizing, or psychologizing. Its results are mesmeric

and psychological phenomena of every grade and variety, from the lowest somnambulism to the highest clairvoyance. Again I ask, does the objector believe in *all this*, as demonstrable between human spirits in the flesh? Yes. Very well; so do I. Thus far, then, we are agreed. I have laid down, as a part of my doctrine, that these mesmeric, clairvoyant, and psychological phenomena sometimes proceed from spirits in the flesh, and sometimes from departed spirits; always, however, in accordance with spiritual laws, common more or less to the whole universe of souls. I have also taken the position that phenomena caused by souls *in the body* sometimes intermix with those caused by *departed souls*, and that thus the *lower* are liable to be mistaken for the higher. Here I am but one step ahead of the objector in my credulity. *He* believes in marvels, utterly incredible to himself a few years ago, caused by Mesmerism, Clairvoyance, and psychological influence, exerted by soul on soul *in the flesh*. Having been strained up by irresistible evidence to this height of faith, he now obstinately denies that departed spirits ever mesmerize, magnetize, or spiritize susceptible persons in the body; that they ever exert psychological influences over them to render them *Media*; that they ever cause *any* of the phenomena purporting to be spirit manifestations! Why? Because Mesmerism, Clairvoyance, and Psychological influences take place between

soul and soul *in* the body, and *these may possibly* account for all higher phenomena of the same nature. *Most lame and impotent conclusions!* Some of the phenomena in question may be thus accounted for, but not the more important and peculiarly distinctive manifestations. Make the trial. Convene all the Mesmerizers, Pathetizers, Biologizers and Thusologizers on the continent, with all their *subjects*, and let them produce these higher phenomena. If they *can*, I will stand back confounded. But they *cannot*. They will come out of the ordeal like Pharaoh's magicians. Some things that are done by departed spirits *they* might do. Other things not. Departed spirits have a higher mesmeric, magnetic, or psychological power, than have mortals of a corresponding grade. Facts have proved this in many remarkable cases. It will yet be demonstrated to the conviction of all candid investigators. "But do the spirits themselves assert that they magnetize and psychologize living persons?" Certainly they do; and they give ample evidence of it. To what, then, does this sixth objection amount? To nothing for its authors, but to considerable against them. It shows that they believe a great deal too much, or quite too little.

Obj. 7.—There is so much lying, contradiction, incongruity, and puerility in the communications of these pretended spirits, that we have no faith at all in their spiritual origin.

Ans.—And so you feel justified in throwing the *whole* away! Do you act as wisely in all other cases? The Bible has its discrepancies and contradictions; do you entirely discard it on that account? Religion is professed by thousands of irreconcilable sects; do you therefore reject all religion? Politics and government are full of deception, contradiction, and confusion; do you therefore repudiate all social organization, law, and order? Almost every case tried in our courts has false or contradictory witnesses, sophistical counter pleadings, and more or less nonsense; do you therefore come to the conclusion that there is no truth or right in their controversies—that no witnesses and no lawyers are there—that the whole demonstration is a phantasm? Trading, throughout the world, involves an immense amount of deceit and incongruity; do you therefore eschew all trade, and doubt the existence of such beings as traders? There are liars, hypocrites, knaves, and fools in all human societies; do you therefore believe in the non-existence of truth, honesty, and wisdom—in the non-existence of human society—in the non-existence of mankind? In your circle of friends, however loving and beloved, there is more or less of falsehood, discord, contradiction, and puerility, to disappoint, disgust, and shake your confidence; do you therefore throw away all friends and friendship, and disbelieve in their actual existence? There are few human beings

decently conversant with themselves, who do not find that they are *streaked* with self-contradiction—that they are sometimes what they despise at others—that they are bundles of incongruity, weakness and folly; would you therefore throw away, and resolve yourself into a nonentity? Why not? “Consistency is a jewel.” You have no faith in the reality of these spirit manifestations, because there is so much lying, contradiction, &c., about them. How much is there of all this about them, after all? Any more than you find elsewhere, in men and things throughout nature? No. Just tell me *who* or *what* in the universe, except God and his choicest *elect*, you can implicitly accept and confide in, without question, without discrimination, and without making some allowance for *tare*? Let the objector think a few second sober thoughts on this part of the subject, and he will cast his objection to the winds. Then he will take his winnowing-sieve into this investigation, resolved to “prove all things, and hold fast that which is good.” And then he will see that these same lies, contradictions, incongruities, and puerilities, by which he has been so repelled, are precisely the incidentals to have been expected, in the crude stage of spirit manifestations, made, as they necessarily are, through *imperfect Media*, and sometimes by spirits of the *lower circles*. Who had a right to look only for perfect and unquestionable demonstrations, in such a stage of the

thing, and under such circumstances? Pray let us use a little reason and consideration in this, as well as other subjects.

Obj. 8.—The communications, purporting to come from the world of departed spirits in connection with these manifestations, are common-place, unimportant, and useless. They give us no valuable information, nothing new—nothing but sentimentalisms, or what we all knew before.

Ans.—No intelligent and truly candid man, who has taken care to inform himself on the subject, can endorse this objection without great qualification. The interest taken in these communications, by thousands of upright and sensible people, testifies to the contrary. Specifications might be made in great abundance to the contrary. But granting that the objection were much better founded than it is, would it not bear with equal force against nine-tenths of the sermons, speeches, books, and formal proceedings of mankind? Great principles of truth and duty are all *old*, and in some sort common-place. Is it therefore of no importance to *reiterate* and *apply* them? There is a God, and a future state of existence. Man ought to love God with all his heart, and his neighbor as himself. These are very old principles, and generally undisputed, though poorly heeded. Still, they need to be preached, illustrated, and urged. Every generation needs fresh inculcations and demonstrations of them. This

seems to be thought quite proper, as respects the usual routine of human means. Hence we have thirty or forty thousand clergymen in this country, and institutional appliances without number. Their communications, stale, common-place and lifeless as they may be deemed by some, are nevertheless sought after, venerated, and sustained at much expense by multitudes. It is probable that the objector is one among these multitudes. Why, then, does he complain that spirit communications present nothing new, important, or useful? His objection is exploded by facts, and by its inconsistency with approved usages, even in the most sacred matters.

Obj. 9.—These manifestations cause nervous disease, infatuation, and insanity.

Ans.—They *do*, when *grossly abused*; not otherwise. So does *love* between the sexes. So does gold-seeking and property-getting. So does intellectual study. So does *religion*. So does every human interest and pursuit. Shall we therefore oppose all connubial loves, all acquisition of property, all intellectual improvement, all religious instruction, and all the engrossing interests of life? Look into the catalogues of your Insane Hospitals, and see the classifications of the inmates, with reference to the causes of their insanity. Shall every thing be condemned, the abuse of which results in disease, infatuation, and insanity? No. It must be shown that a thing

has a strong, natural and common tendency to produce mischief, or to draw its votaries into gross abuses, like intoxicating beverages, and other pernicious gratifications of passional appetite. Then *that* thing stands justly condemned. It is not enough, that here and there an individual, or a small knot of persons, become over-zealous, run into extravagance, abuse their health, get infatuated, and fall into insanity. All this may sometimes happen in a good cause, and in spite of wise counsels from solid and judicious friends.

In the early stages of these spiritual developments, its subjects and willing receivers very imperfectly understand its laws, and are inexperienced in orderly methods of proceeding. Meantime, it is choked on all sides by gross scepticism, boorish tests, Sadducean sneers, superstitious panic, sanctimonious anathemas, and all kinds of unreasonable opposition. If between the abuses of its ignorant and inexperienced friends, and the asinine kickings of its opposers, nobody were made crazy, sick, or silly, it would be strange indeed. But if the accounts were fairly footed up, it would be found that ninety-nine of its respectful adherents had been rationalized, tranquilized, moralized, and improved, to *one* that had been injured. It would also be found, on taking equal numbers and comparing results, that the popular religionism of the age, through all the great sects, had produced disease, infatuation, and insanity in its subjects,

ten times where this Spirit Manifestationism had once. The same would be found true of intellectualists, moneyites, politicians, amusementarians, and sexual lovers. Let those who worry themselves about the dreadful effect of this dangerous spiritualism, first count up the poor, broken down victims of these popular devoteisms within the sphere of their knowledge. Then, having cast the beam out of their own eyes, they will more clearly see how to pull the mote out of their neighbor's eye.

Obj. 10.—These new-fangled miracles and revelations will draw people away from the Bible. They tend to heresy, infidelity, irreligion, and immorality.

Ans.—So said the old Jews of Jesus, his miracles and revealments. He was charged with designing to destroy the law and the prophets; with being a Samaritan and having a devil; with working his miracles by the power of Beelzebub; with being a sinner, a friend of publicans and sinners, a deceiver, a seditionist, a sabbath-breaker, and a blasphemer. What truth or justice was there in all these charges? A great deal, in the judgment of the Scribes and Pharisees, chief priests and rulers of those days. A great deal, in the opinion of thousands who honestly took their cue from those blind guides. But none at all, in the enlightened judgment of those who regard divine fundamental principles, absolute truth, and essential

righteousness as *eternal realities*, and mere words, names, forms, and institutions as *changeable conveniences*. Just so it is, and will prove in the present case. Whatever of divine fundamental principle, absolute truth, and essential righteousness there is in the Bible, in the popular religion, and in the established churches, will stand. It cannot be done away. On the contrary, it will be corroborated and fulfilled by Spirit Manifestations. I have yet to hear of the first believer in these Manifestations whose faith has been diminished in what is called the supernatural of the Bible, or in its fundamental principles, or in its essential righteousness as consisting in love to God and fellow-man. But we *know* that many who had no faith at all in the so-called *supernatural* of the Bible, and very little in a future existence, before witnessing the Manifestations, have thereby been brought to believe in the reality of both, with a strength of conviction greater than that evinced by the generality of reputed orthodox Christians. Why should it be otherwise? Is it likely that one who is sure he has seen doors open and shut, heavy substances moved about, and a human body upborne, without mortal contrivance or effort, will believe less that Jesus walked on the water, that an angel rolled away a great stone from the sepulchre, or that Peter was released from prison by a spirit? Because one has seen brilliant lights and appearances of flame, caused, as he verily believes, by spirits,

will he have less faith that the angel of God manifested himself to Moses in a burning bush? Or that tongues of cloven flame sat on the apostles, at the great spiritual manifestation of Pentecost? Shall one hear all manner of sounds, caused by spiritual agency, even to a thundering roar which shakes the whole house, and therefore grow more sceptical about the thunders of Sinai? Or the "great noise as of a mighty rushing wind," and *shaking* of the place where the apostles prayed? Shall one be convinced that spirits can actually write on paper, wood, and stone, with pens, pencils, &c., and therefore have less faith that a mighty Angelic Spirit inscribed the Decalogue on two tables of stone, and reached them forth out of a thick cloud to Moses? Will men who are sure that they have conversed with the spirits of their departed friends for hours, therefore doubt whether Moses and Elias conversed with Jesus, at his transfiguration on the Mount? Anti-Bible scepticism does not thrive on such nourishment. Neither does irreligion and immorality gain strength by the almost uniform religious, moral, and reformatory communications made in connection with these Manifestations. When the popular pulpit shall preach and insist upon as high a piety, as pure a morality, as devoted a philanthropy, and as practical a Christianity, as are set forth in these spirit messages, it will have undergone a great change for the better.

As to the heresy of the spirits, it seems to consist chiefly in discarding the heathenish notions of a partial and vindictive God; the endless, useless torments of sinners in hell; the existence of a Deific Devil, always opposed to the Universal Father; and the unalterable moral condition of spirits in the next world. On these articles the spirits are very heterodox. In practicals, they teach us to adhere to the divine fundamentals of the Bible, and to reverence the *spirit* of those fundamentals, regardless of mere verbalism, phraseology, figures of speech, and external peculiarities. They condemn the world as it is, the church as it is, society as it is, and proclaim the indispensable necessity of individual and social regeneration. They are against *war, slavery, debauchery, intemperance, ignorance, selfishness, vindictive punishments, persecution, bigotry*, and whatever alienates man from God, from good spirits, and from his fellow human beings.

Thus far, the objector may make all he can of their infidelity, heresy, and immorality. I am not going to argue the case with him. I only beg him to remember what I now tell him, viz., that such infidelity, heresy, and immorality as this will one day prevail throughout the earth, in spite of prejudice, selfishness, violence, and folly. Then will there be universal wisdom, righteousness, peace, harmony, and bliss.

Obj. 11.—It is all of the Devil ; have nothing to do with it.

Ans.—The Alpha of these objections was, *It is all a humbug.* The Omega is, *It is all of the Devil.* When the Pharisees were driven from all their other objections to the excellent works and miracles of Jesus, they blasphemed, saying, *he casteth out devils by Beelzebub, the prince of the devils ; it is all of the Devil—have nothing to do with it.* Had they any proof that it was of the Devil ? Not one particle. Had they any decent reasons to suspect any such thing ? Not one. Did they really believe it was of the Devil. Not at all. Were they not under strong conviction that Jesus and his works were of God ! Yes. Why, then, did they blaspheme ? Because their hearts and their heads were perverse. They were driven to the wall for a pretext. They were filled with vexation and madness. Therefore, they willfully and presumptuously ascribed the manifestations of his divine and spiritual power to the Devil. Thus they sinned against the Holy Ghost, bound themselves over in bonds of judicial blindness to ages of unescapable darkness and condemnation. The Pharisees of our day are imitating those of old. *It is all of the Devil,* say they. But they say not this till after they have said every thing else, and been forced to confess the reality of super-mortal agency. If they could have made it appear that these spirit manifestations were caused by any agency in this world

of flesh and blood, they would never have ascribed them to the Devil. Nor do they now believe that they really are of the Devil. If they sincerely believed this, they would hail them as God-sent, or at least God-permitted demonstrations to a sceptical generation, that there *is*, beyond denial, such a Deific Devil as their theology assumes to teach. And if, withal, the revelations, miracles, and general influence of this demonstration had been obviously *devilish*, they would have been quite satisfied. Alas! for them, there is too much of *truth* and *good* in it, to give it an *infernal aspect*. Bold as their tone is, they are by no means sure that it is the work of the Devil. An irresistible conviction plagues them that it is what it purports to be. It is ominous to them of an approaching religious, moral, and social revolution, to which they are utterly opposed. This is what troubles them. This is what provokes them to say, for sheer *effect*,

☞ “It is all of the Devil; have nothing to do with it.” They have no honest assurance that it is of the Devil. But they hate and dread its testimony. So, being in too perverse a state of head and heart to give it a respectful examination, they shut their eyes, stop their ears, trample on the light proffered them, and cry out, “Devil! Devil! it is all the work of the Devil; have nothing to do with it!” With thousands of superstitious, narrow-minded sectarians, this is enough. They will reëcho the

sanctified blasphemy, and hide their heads in the sand, with all the prudence of the frightened ostrich. When I shall be convinced that such people are humble, honest lovers of truth on its own merits, I shall believe those old Pharisees were who raised the same cry against Jesus. Let it be remembered that the objection before us is not made against here and there a mischievous manifestation of some *low spirit*, but against this whole spiritual development, including the highest wonders and excellence. It is this that brands these objectors as willfully blind, dishonest, and presumptuous. Justice proclaims them such, and charity can do no more than pity them, pray, hope, and labor for their conversion.

Their policy and warning to others is, *have nothing to do with it*. They can try this; and so far as *their* will and wisdom go, perhaps they may succeed. But will the Manifestations, therefore, cease? Will the spirits have nothing to do with these self-blinded adversaries? Or will they meet them in a thousand places, where least expected? Will they pass through their barred gates and triple bolted doors, into their most retired chambers? Will they make their demonstrations effectual in spite of all hatred and cunning? Will they vindicate themselves and prevail? I believe they will. Let the future determine. The humble, truthful, and upright have nothing to fear. Bigotry, hypocrisy, and iniquity were born to perish; and

no matter how soon they are precipitated into the bottomless pit. Thus will even the minds that have cherished them be saved, "*yet so as by fire.*"

In my next chapter I shall consider several *particular* objections.

CHAPTER VIII.

PARTICULAR OBJECTIONS AND DIFFICULTIES.

1. Common people cannot distinguish between reliable and unreliable Manifestations, hence more mischief than benefit will result—2. Admitting all you assert, what good can be expected from these Manifestations?—3. If you admit that some of the effects are Mesmeric, why may not all be?—4. If some of the communications are low, lying, and contradictory, how can we trust any of them?—5. If there are so many low spirits, why not a sovereign Devil at the bottom of it all?—6. How is it that so many get their own ideas reflected back?—7. Why are the communications purporting to come from distinguished men often inferior in style to their mortal productions?—8. How is it that the spirits of persons still in the flesh pretend to come from the regions of the departed?—9. How is it that unbelievers in the spiritual origin of these Manifestations can make tables move, and get responses from dead animals and fictitious characters?—10. If from departed spirits, why have not these Manifestations happened before?—11. If you go the length you do on this subject, will you not be obliged to believe also in the old exploded notions and stories about presentiments, apparitions, haunted houses, ghosts, demoniacs, and even witches?—12. If you run into such vagaries, do you expect to retain your reputation for common sense, or even for sanity.

I now take up certain *particular* objections and difficulties, likely to be alleged against my Position, Theory, and Views relative to these Spirit Manifestations.

Obj. 1—Taking you on your own ground, and admitting all you contend for, it must require great

ability and judgment to distinguish between *reliable* and *unreliable* spirit communications; and therefore common people will find this whole development a fruitful source of error and delusion. It cannot be of general benefit, but must be equivocal and mischievous to the many.

Ans.—Solid honesty, common sense, and a decent judgment, are indispensable requisites to the investigation of all subjects of considerable importance, even in the ordinary affairs of life. *This* demands no higher qualifications. Common people are presumed to possess these. It is only *uncommon* people that are greatly deficient in them,—those who are so *low* as to remind one of the *monkey* and the *ass*, or so high in the sophistications of artificial culture, as to despise the virgin ore of Truth. To these, nothing is valuable but what has gone through the crucible, the retort and the entire laboratory, and come out in a state of polished manufacture. The former *cannot* treat this subject worthily; the latter *will* not. Such are not to be ranked among *common people*. They are either *below* or *above* that honorable grade. Men and women who are relied on for sterling honesty and good sense, in the graver matters of ordinary life, are the people to investigate this matter. Let them look into it and report the facts, as they do in other matters referred to their consideration by their neighbors. And then, let their report have the weight commonly given to their testimony and

judgment by those who know them. This is all I ask. This all the Spirit Manifestations demand, to insure a fair understanding of their merits. This is all that common people need in order to eschew delusion and derive substantial moral profit from them. And of all this common people are capable. Perceiving no weight in the objection, I dismiss it. But before proceeding to another, I respectfully suggest to investigators the following advisory

D I R E C T I O N S :

1. Be not ashamed, nor afraid, nor unwilling to embrace truth, come *whence* or *how* it may.

2. Respect your own senses and judgment enough to trust them *decently*.

3. Procure all the credible testimony you can, in print and otherwise, concerning spirit manifestations ancient and modern, weigh it deliberately at home, and be in no haste to examine cases until you can have good opportunities; then improve them.

4. Hold sittings with no Medium whom you believe morally capable of deception or trick. *Confide* or *refrain*.

5. Have few persons present, and none but candid, sensible, and well behaved ones.

6. Be serious, deliberate, frank, and unaffected; propose what tests you please, but abstain from all pettifogging lawyerism, pertinacity, and over

urgency; be content with such developments as come freely, and set every thing down for what it is worth. You may desire much, and get little. Remember that you are not required to give credit for more than you receive, nor to take chaff for wheat.

7. Take care not to overtax the nervous energy of the Medium by long sittings, nor undue excitement.

8. Take notes of all important phenomena and incidents.


9. Accept, or reject, or hold in doubt, what purports to come from departed spirits, for what would be sufficient reasons, if it came from spirits in the flesh. This must be the standing rule.

10. Treat all persons concerned, whether departed or undeparted spirits, as enjoined in the golden rule; and if there be evil, overcome it with good. Be uniformly just, considerate, and kind.

These are directions for honest, sensible, common people. By such they can be understood and followed. And no one who decently observes them will fail of success and moral profit, in the investigation of these phenomena. As to those *uncommon* people, who *cannot* or *will* not conform to such directions, they must stand or fall to their own master. The *truth* will never bend to their crookedness, whether it be natural or artificial.

Obj. 2—Your Position, Theory, and Views may possibly be correct; but if they are, what good will

these Manifestations do? Will they be of any substantial benefit to mankind? Are they worth the pains of investigation?

Ans.—Such objections suggest a ready reply in all true minds. Where is there another theme more intensely interesting to universal man, than this of spirit existence and manifestation? To insinuate the contrary, is to mock the deepest yearnings of human nature in its best moments, and to ignore its entire religious history. Men instinctively grasp at whatever reveals an existence beyond the dissolution of the body or re-affirms it, or affords the least indication that the departed can possibly find means of communicating with their earthly friends. It is presumable, then, that the astonishing phenomena before us will not remunerate the pains of a decent examination? And shall it be asked,  what good is to be expected even if demonstrated to be what it purports? It will convert thousands from gross infidelity. It will cure millions of involuntary, semi-scepticism. It will render a future existence *real* to the whole human race. It will re-invigorate every great religious and moral truth, heretofore revealed to mankind. It will intensify all the sublime motives that urge human nature on to a heavenly destiny. It will advance from step to step of demonstration, till death shall be disarmed of its terrors. It will usher in a new era of faith, hope, and charity. It will peaceably revolutionize the religious, moral, and

social state of the world. Yes, if it prove to be a *reality*, it will do all this. If it be not a reality, the sooner its pretensions are effectually exploded the better. In either case, its candid and thorough investigation is all important and unavoidable. It *must* and *will* be investigated.

Obj. 3.—If, as you admit, *some* of these phenomena are caused by mesmeric influences in the flesh, why may not *all* be?

Ans.—Because facts and analogies warrant no such conclusion. Causes must be equal to effects. We can see that *some* of the effects under consideration require no higher causes than those psychological ones known to exist in *undeparted* spirits. We know that these and similar effects have actually resulted from mesmeric influences in many cases. As they are effects produced by the action of *mind*, they naturally belong to one great spiritual department of nature, whose gradations extend through the whole range of soul-existence. Therefore, if departed spirits act at all in these Manifestations, it is perfectly natural that *undeparted* ones should also act, and thus incidentally mix up lower effects with higher ones, though utterly incapable of causing the higher. But why am I so confident that spirits in the flesh are incapable of producing those highest effects? Because they never have produced them, and there is no good presumptive proof that they are able to do so; and because the agency which *does* produce them universally de-

clares itself to be from the world of departed spirits. When spirits in the flesh come forward and *say* that they produce those effects, and demonstrate their words by their deeds, then I will believe their testimony, as I now do that of spirits. Has any such thing ever been done? Who are the mortals that *pretend* to produce these highest effects mesmerically? Or are they produced unconsciously? If so, why does not the causative agency, sometimes at least, honestly avow itself? Why always deceive? Will a man of sense, in the face of these reasons, persist in ascribing all these effects, higher and lower, to some undetectable, fantastic, chance-working, unconsciously exercised mundane influence? This is taking too much pains to make one's self ridiculous.

Obj. 4.—If some of these communications, as you admit, are low, lying, contradictory, &c., why should any of them be trusted?

Ans.—Because many of them are intrinsically truthful and good. Because such commend themselves to men's highest conviction and best judgment. Because there is no just ground for distrusting them. Because they agree with known truth and goodness. Because they are sometimes corroborated beyond a reasonable doubt. Is Truth to be turned out of doors, because Falsehood stole and ran away with her clothing? Is righteousness to be spurned, because iniquity has cheated us? Is an intelligent spirit to be despised, because an

ignorant one has imposed on us! Is a true witness to be discredited, because a false one has been detected? Is nothing to be believed, because every thing cannot? Is no body to be trusted, because every one cannot? If so, it is useless for man to think of being or doing any thing. Everywhere and in all things he is obliged to choose between good and evil, truth and error, right and wrong, the reliable and the unreliable. Why object to doing the same thing in this matter of Spirit Manifestations? Low, lying, and contradictory developments are not the rule, but the exception. Let us govern ourselves accordingly. Let us exercise common sense on this and all other subjects.

Obj. 5.—If there are so many *low* spirits, as you seem to represent, in the inferior circles of the spirit world, ready to manifest their ignorance and perverseness wherever they can find opportunity, may there not be a sovereign Devil, after all, and he be at the bottom of this whole mysterious matter?

Ans.—The existence of *low* spirits in the other world no more presupposes the existence of a sovereign Devil, than does the existence of such spirits in this world. There are no more, in proportion to the aggregate of spirits, *there* than *here*. We have no evidence that any are *lower* there than here, whilst the majority are reported higher. But whether *here* or *there* low spirits exist, there is no need of imagining an infernal Deity as the cause or concomitant of it. All ignorant and perverse souls

may be considered devils of some grade. In a greater or less degree, they are adversaries of truth, righteousness, moral order, their own good, and the good of their fellow creatures. Jesus called Judas a devil, and said to Peter, "Get thee behind me, Satan." This world has many giant devils in it, compared with Judas. The other world *may* have, for aught I know. But all of them were created by one God, and are under his government. They are devils only through lowness of their spiritual constitution, or perversion of what, rightly used, would have been good; not by the causations of an infernal Deity.

All error and sin have their primeval origin in *lack* of Love and Wisdom, not in the machinations of a diabolical being. They spring from a Negative tendency, not a Positive cause. The self-hood of all finite natures has a natural tendency to reveal its inherent imperfection—its lack of the infinite and perfect. Thus the absence of light reveals darkness, the absence of heat reveals cold, the absence of strength reveals weakness, the absence of order reveals disorder, the absence of force reveals inertia, and the absence of life reveals death. So the absence of love reveals selfishness, the absence of wisdom reveals folly, the absence of truth reveals error, and the absence of good reveals evil. Light and heat are positive substances; strength is a positive energy; order is a positive work; force is a positive motific power; and life is a vivifying prin-

inciple. But what is darkness? what is cold? what is weakness? what is disorder? what is inertia? what is death? They are all mere negative conditions, or states. They are neither beings nor things. Just so Love and Wisdom, truth and good, are positive divine principles, or absolute entities. But selfishness, folly, error, evil, are negative states and conditions, universally revealed in the self-hood of finite natures by the absence of those positives. Just in the degree that beings lack Love and Wisdom, truth and good, they are naturally selfish, foolish, false and evil. And being thus, their low degree of the divine good gives rise to all the abuses and perversions of nature which we call *sins*. This is why we have *low* spirits in the flesh, and why, leaving this world *low*, millions depart and continue such, perhaps for long ages, in the next. God and countless holy angels are promoting the elevation of all inferior spirits, by all the means established in the eternal moral order of Spiritual Nature. And there is no other Devil to resist them than negative *lowness*, or their thence-arising positive perversions of powers, faculties and things in themselves good. Negatively they are *low*, and positively they may be perverse in many of their activities. Thus far they may be regarded as devils in their several degrees, whether residing in the flesh or out of it. But I do not admit for one moment, that they are given over to the power of a Deific Devil, or that any such Devil

can be at the bottom of these Spirit Manifestations. There is but one God. He divides empire with no rival. He is Love and Wisdom. "Of Him, and through Him, and to Him are all things," to whom be glory throughout Infinity and Eternity.

Obj. 6.—How is it that people can so often get their own favorite ideas and wishes reflected back, in so-called spirit responses?

Ans.—This does not happen half so often as many assert. They overstate and exaggerate facts. They make too much of a few raw cases. Yet it happens often enough to demand explanation. In such cases the Media are of recent development and very imperfect, or else, for the time being, are in an impassive, feverish state, and greatly influenced by positive minds near them. These exercise a strong physical influence, and either suspend, or warp and deflect the action of the spirit attempting to respond. I have always found this to be the true explanation of such difficulties, in cases within the reach of my scrutiny. And yet some people, accustomed to treat other subjects in a very different manner, turn away in disgust, giving no just consideration to the facts and circumstances of the case, with the sweeping remark, "O, you can get any thing you like; spirits have nothing to do with it." I protest against all such headlong, wholesale and unjust conclusions.

Obj. 7.—How is it that many of the communications, purporting to come from distinguished men,

are obviously inferior in force and dignity of style to their known earthly productions?

Ans.—All are not so. There are unexceptionable ones. But of the many against which the objection is plausible, I have somewhat to say in explanation. Some of them, in all probability, are apocryphal. Either the Medium was in a dreamy, imaginative, semi-mesmeric state, and wrote from uppermost suggestion what *seemed* to come from an eminent spirit; or else phantasy of the mental powers had been superinduced, by psychical influences not readily traceable to their origin, and the writing followed; or else some spirit from the lower circles, ambitious to personate a highly distinguished one, actually played the part of a pretender.

Writing Mediumship is liable to very considerable anomalies. I read communications purporting to come from these illustrious sources with a good deal of distrust. Yet I cannot doubt that some of them are substantially authentic and reliable. These, however, are not all invulnerable to the objection. A part of them exhibit the defects complained of. How is this to be accounted for? By making due allowance for the imperfection of the Media. Perhaps not one in fifty of those yet developed is susceptible of sufficient *spiricity* to be a clear intellectual Medium, and at the same time passive enough not to perplex the impressions and expressions of a communicating spirit. Yet, without this strength, clearness and complete pas-

sivity of the Medium, no spirit can be expected to give his own peculiar language. The Medium is a sort of amanuensis, translator or interpreter of the spirit's leading ideas. In this character Media will exhibit, in various degrees, the defects of their own respective rhetoric. Unless their perspicuity, force and command of language be equal to that of the mind communicating through them, the same results must follow, as when an accomplished mind in the flesh is obliged to write or speak through a clumsy amanuensis, translator or interpreter. He would have to be content with appearing to critics who did not understand the imperfection of the Medium, a rhetorician far below his rank. This is always considered a misfortune in *our* world. It may be so deemed in the *other*. But it is reasonable to presume, that the greater and better minds become, the more they care for fundamental principles and ideas, and the less for mere verbiage: Hence some great spirits may now be willing to communicate through Media, whose rhetorical defects they would hardly have tolerated in an amanuensis or translator, when on earth. Why should it not be so? And why should we not make allowance accordingly? If the principles, sentiments, leading ideas, and general design of the communication are unexceptionable, why should incidental defects of diction be thought of sufficient importance to invalidate them?

It is amazing to see the unreasonableness and pertinacity of our opponents. They have taken the ground that *none* of these Manifestations, *none* of these communications, are from departed spirits. We have taken the position that *some* of them *are* from departed spirits, and others *not*. What then? These unreasonable opponents doggedly insist that we shall defend every one of the manifestations, purporting to come from departed spirits, as *genuine*, and that we shall be answerable for *every* communication, not only as genuine in *substance*, but in rhetoric, orthography and punctuation. No allowance is to be made for the unavoidable imperfection of Mediumship, nor for deflecting causes, nor for unfavorable circumstances. Some even go so far as to insist that, if we publish what we believe to be reliable and edifying communications at all, we are bound to publish all that we deem *unreliable*, or *unedifying*, without discrimination, and without the least editorial correction. And if we make selections, discriminations, or the merest verbal corrections, they pronounce us *dishonest!* Suppose we were placed in possession of a deceased friend's manuscripts, diary, correspondence, and miscellaneous papers; should we be *dishonest*, if we published select portions, and corrected their incidental errors? Must we publish every written thing precisely as the author happened to leave it? Would these captious persons insist on having *their* writings dealt with in the

same way? Do compilers and biographers ever act in this manner? Would a man who should pursue such a course be fit for a compiler, biographer or editor? Every mind of intelligence and candor, will answer, *no*. Yet if I will not treat spirit writings confided to my disposal in this wicked and absurd manner, forsooth, I am a *dishonest*, or at least a very uncandid man, endeavoring to make out a bad case, in a one-sided, underhand way! In vain I plead my reiterated position, viz: *some* of these manifestations and communications are really from departed spirits, and *others* are wholly or partly caused by the influence of spirits *in* the flesh. In vain I plead, that on my own ground, I have a right and am in duty bound to discriminate, select, correct, and make allowances. No, say these indomitable opponents, you shall not stand on any such ground. You shall take the *whole* or *none*. You shall *publish* the whole, or none. You shall defend the *whole*, precisely as you get them from the Media, or none. You shall not alter a word, nor put in a comma, nor cross a t, nor dot an i. You shall consider it all as coming from departed spirits, from just such departed spirits as purport to be its authors, and with just such defects as may chance to mark it. Then *we* will demonstrate, by profound criticisms and magnanimous comments, that it is nothing but a hodge-podge of intolerable gibberish! O, most generous and candid souls, how shall the

believers in spirit manifestations contrive to win your good opinion! You have indeed piped unto us, but we have not danced; you have wailed, but we have not lamented; you have multiplied objections, but we have not been confounded! It is a hard case, perhaps, and to soften it, I respectfully suggest to the contending parties that now somewhat popular axiom, "Live, and let live." There is a day coming when we shall all be of one mind and of one heart—a mind full of divine Wisdom, a heart full of divine Love. Let us not postpone that day to the far-off Future, by aggravating and intensifying our present differences.

Obj. 8.—How is it that spirits sometimes purport to come from the world of spirits, and yet, after all their great pretensions and demonstrations, the *real* persons themselves are found to be still alive in the flesh?

Ans.—Cases of this kind have occasionally occurred. I have known one such, and heard of several others. I account for them, as I account for similar impositions among men in the flesh. In all ages there have been impostors who took false names, and personated the character of others. Sometimes the personation and deception have been completely successful for months, and even years, before detection took place. The motives of impostors are sometimes mischievously selfish, and sometimes seemingly but the love of mere sport or amusement. If all this is true of

some spirits in the flesh, why may it not be equally true of some departed spirits? And if true of both, does it not sufficiently account for the anomalous cases under consideration?

But, says the objector, "Departed spirits never enact such impositions." Do you *know* this? Do you know that they never enact even the most harmless of these impositions? If they never do, it must be because they *will* not, or *cannot*. Are all departed spirits so pure and elevated that none of them can possibly *will* even to amuse themselves, by taking the name, and trying to personate the peculiarities of another spirit? Such an idea is absurd. Perhaps, however, the objector prefers to assert a *cannot*, rather than a *will* not. Why *cannot* some of the lower spirits do this? Is it because God absolutely prevents it? Why may not God permit departed spirits sometimes to practice impositions, as well as to permit *unde*parted ones to do it? Why does he permit this very imposition at all, whatever its origin? All such assumptions are mere *presumptions*. "What can we reason but from what we know?" We know that God does permit a great deal of imposition by spirits in the flesh. We know that an imposition or deception of some sort actually takes place in the cases we are trying to account for. God permits all this, whatever the immediate cause? If electricity, magnetism, or any other unconscious agent be the cause of it, still it is a

deception, and God permits it. Is it more unreasonable to conclude that he permits departed spirits to cause it, than *undeparted* ones, or senseless, imponderable matter? Certainly not. Here the debate ends. The naked question alone remains, is it more probable that the imposition proceeds from a departed spirit, as is asserted by reliable spirits; or that it happens by mere *chance*, as the old atheists used to say the world was created; or that it is unconsciously caused by minds in the flesh; or that it is produced in an unaccountable way by that masterly magician, *Electricity!* My opinion is, that such impositions are enacted by departed spirits not yet pure and high enough to eschew all untruthfulness. When I can account for them more rationally, I shall do so with pleasure.

In dismissing this objection, I am reminded of an incident which I wish to relate. Some weeks since a very intelligent gentleman, who has experimented on these mysteries a little, but who is sure that departed spirits have nothing to do with the phenomena, remarked rather positively that what came through the Media all originated in the minds of mortals. Presently, however, he went on to relate one of these cases of imposition, which took place at one of his sittings with a medium of undoubted truthfulness. A spirit came and communicated, purporting to be a well-known friend, who was presumed to be alive, residing at

some distance in the country. The gentleman wrote immediately a letter of inquiry, and ascertained that the spirit of his friend was indeed still in the flesh. This was conclusive with him, that departed spirits had nothing to do with the matter. But a believer, who sat by, asked the gentleman, if either he or the medium had beforehand the idea in their minds that came out to them in the shape of this imposition? "Not at all," was the honest reply. "How, then, do you defend the position you took a few minutes ago with so much confidence, that all the ideas originate in the minds of the media, or persons present?" The answer was silence. I allude to this incident as an illustration of the fact, that nearly every objection raised in this controversy by sceptics, either flatly contradicts preceding objections, or is contradicted by succeeding ones. We can scarcely put two of them side by side without seeing that they mutually explode each other. But the ground on which I stand is defended by reasons and arguments that perfectly agree with each other, and with all the essential facts. Truth has many links in her chain, and they are mutually consistent with each other. Error also has many links in hers, but they are utterly discordant. "It is fated to error to run crooked."

Obj. 9.—How is it that some, who do not believe departed spirits have any thing to do with these Manifestations, can make tables move by the

power of their *will*, and get responses from dead animals and fictitious characters?

Ans.—Such phenomena are so extremely rare and equivocal, that no sufficient opportunity has been offered for investigating either the facts or their causes. How far the mesmeric, psychological, or spiritic power of minds in the flesh may be exerted in moving material substances remains to be seen. That such a power exists is probable, if not certain. Under what conditions, or to what extent it can be exerted, I should be glad to learn. It might throw light on the exercise of such power by departed spirits. But of one thing I feel confident; if this *will*-power can be exerted by spirits in the flesh, it is not likely to be exerted without their having some consciousness of it. One or two cases of the kind have been reported to me, but I have seen no demonstration. Nor is it at all certain, in the cases reported, but the *movings* which actually occurred were caused by departed spirits, suiting themselves to the call of the person that supposed his own *will*-power produced the effect. When the experiment shall have succeeded on several repeated trials, all parties will have better data from which to deduce conclusions.* As a believer in the exertion of the *will*-power by

* Since the first publication of this work, the author has met with two or three cases of *Media*, who obviously possessed sufficient *will*-power over the *spiricity* connected with them, to move tables, &c., at their own option without the presence of a departed spirit.

departed spirits, there is no necessity for my utterly denying the existence of such power in *undeparted* ones. But when it shall have been demonstrated, the question will come up in each actual case, was the power exerted *consciously*? If *unconsciously*, what do our opponents in this controversy gain by it? If *consciously*, I am perfectly willing the *real* operator, visible or invisible, should have the credit of it. As to responses from animals and fictitious characters, alleged to have been made through the Rappings, in one or two cases, the probability is that they were made by departed spirits from a circle *low* enough not to feel degraded by carrying on such a colloquy, under such circumstances. This is the explanation given by truthful spirits. I find no other so rational. If there be a better one, I shall cheerfully accept it when it comes. There may have been something in the imperfection of the medium, or in the psychological influence of the experimenter, whereby the phenomena were produced, or strangely peculiarized, without the intervention of any departed spirit. If so, new cases will bring out the fact. As at present enlightened, I must stand by the conclusion already stated. Meantime, what does the objector make out of the phenomena in question? Does he believe that the spirit of a dead horse or dog really responded and made communications? Of course not. Does he believe that it all came out of the minds of the Medium and experimenter? If

so, where is his proof? If not, how does he account for it? No how. He says he feels under no obligation to account for it. He only brings it up to show that the whole aggregate of so-called Spirit Manifestations is incongruous, [absurd, inexplicable, and unworthy of respectful consideration. Let him enjoy his opinion till obliged to change it by the force of demonstration. If I am correct in my judgment and impressions of the matter, he will not have to wait many years. If I have mistaken the truth, let me be convinced of it, and bear patiently the burden of my reproach.

Obj. 10.—If these Manifestations are really from departed spirits, why have they never occurred before?

Ans.—They have occurred before to some extent, at different periods, and in various locations; though not in precisely the same forms, nor so generally, publicly, and intelligibly. Until I investigated the subject, I was not aware that the one-hundredth part of such manifestations had ever taken place among mankind, which I am now convinced have. Whoever will read the works that treat on phenomena of this nature, or converse in sober confidence with the class of persons in any region of country who have had experience in super-mortal demonstrations, will find to his astonishment, that there is a world of well attested facts, of which he had before no just conception. Indeed, there are few neighborhoods,

from some of whose worthy and truthful inhabitants remarkable facts of this kind may not be obtained. The generality of persons, by whom the most important and reliable information might be given, have been educated into the habit of concealing it entirely, or communicating it with great caution, lest it should subject them to the odious suspicion of being weak, visionary, credulous, superstitious, or partially insane. Materialistic philosophy and religious Sadduceeism, combining with gross popular sensualism, have superinduced these habits of concealment and caution. Nevertheless, what is known and felt can be reached, by penetrating its inner spiritual sanctuary. This I have sometimes done, and gained a rich remuneration for my pains. I shall not now go into a citation of the evidence by which the foregoing assertions are warranted; because I cannot do so without swelling this volume altogether beyond its proper dimensions. I hold myself responsible, however, to furnish ample proofs of these assertions, whenever their truth shall be denied by equally responsible objectors.

Obj. 11.—In going the length you do on this general subject, must you not feel obliged to believe also in presentiments, forewarnings, apparitions, ghosts, demoniacs, haunted houses, and witchcraft?

Ans.—I have no hesitation in avowing just what and how much I feel obliged to believe in presen-

timents, forewarnings, apparitions, ghosts, demoniacs, haunted houses, and witchcraft. I believe there have been *real* presentiments, and also many *unreal* ones; that there have been real forewarnings, and also many *unreal* ones; that there have been real apparitions of deceased persons—real ghosts, and also many unreal ones—counterfeit ones, mere imaginary ones. I believe that there have been real demoniacs, i. e., persons possessed, obsessed, or in some way infested by *low* departed spirits, and I also believe that many have been supposed such, whose unfortunate nervous condition was superinduced chiefly by physical causes of disease. I believe that there have been real haunted houses, i. e., houses in which super-mortal sights, movements, and sounds have been witnessed; and also that there have been many unreal ones—houses infested only by the pranks of cunning mortals, or of animals, or of the ærial elements. I believe that there have been witches and wizards, i. e., persons of mysterious psychological susceptibilities, powers, and peculiarities, some of whom have used those powers malignantly, others chiefly for a livelihood, and others for mere fame or distinction; and I also believe that myriads have been reputed witches and wizards, who were not only innocent of crime and evil intention, but destitute of any remarkable psychological power. All this I believe, on what is as good evidence to my mind as a truly rational

being can demand. And I do not feel driven to believe more. I do not believe in effects without causes. I do not believe in any thing which is not *natural* in its kind and place. Nor in any department of nature without *laws*, according to which causes and effects operate. Nor in any super-mortal or super-mundane realities, whose natural causes, if we were high enough to understand them, would be less explainable than the ordinary phenomena of our sensuous existence.

Obj. 12.—If you run into such exploded delusions and wild vagaries, do you flatter yourself you can retain your reputation for common sense, or even sanity.

Ans.—My reputation for good sense and a sound mind I have jeopardized again and again during the last thirty years. I never had a great deal to take care of. The little that I *have* has been lost and found again several times. I am persuaded that it is best cared for, when I forget it in the pursuit of truth and duty. I do not pretend to despise, or to be wholly indifferent to my reputation. But after the wholesome experience and discipline I have undergone, I am disposed to follow and avow my highest convictions on all subjects of serious importance to human welfare, and to risk the consequences. I have not habituated myself to ask leave of *men* to investigate any subject, nor to form my own opinions, nor to express my convictions on proper occasions. It is

not for me to exact any man's concurrence, favor, or respect. Each has his own rights, duties, responsibilities. Each must reap as he sows. If I can so act my part in life as not to despise myself when I stand before God's Looking-Glass, I shall endeavor to be satisfied, however weak, credulous, or insane I may be reputed to be by the "wise and prudent" of this world. At any rate, I have respect enough for the immortal part of my nature, not to be a *slave* even to reputation. My mental freedom has cost me so *much*, besides its own intrinsic worth, that I am determined, with divine help, not to be flattered, sneered, nor frightened out of it.

Ignorance mistakes, distorts, perverts, and abuses all things. Hence the dark history of human superstition; the general dread of evil spirits, ghosts, goblins, and witches; the barbarous punishments inflicted on persons presumed to be in compact with infernal beings; and all the abominable persecutions carried on in the name of religion. But I trust an era is dawning, whose noon-day glory will emancipate the children of men from this dark and cruel thralldom,—an era in which "the truth, the whole truth, and nothing but the truth" shall be established,—an era in which Charity, surmounting the temple of Justice, shall radiate her beams over the whole earth, till the highest good of every human being shall be seen in its true connection with the highest good of all other

human beings, and never more be sacrificed or disregarded. For a considerable time to come, doubtless the grievous effects of ignorance, error, folly, superstition, scepticism, sensuality, and vindictiveness will continue to embitter the experiences of mankind. We must endure these evils with hopeful patience. They will gradually be overcome with good. Truth will finally triumph over falsehood, wisdom over folly, righteousness over iniquity, mercy over cruelty, charity over selfishness, spiritualism over carnalism, and happiness over misery. For this glorious consummation, all who have drunk at the fount of divine Love and Wisdom will work earnestly, heroically, and with indomitable perseverance. With *these*, though it be as one of the least among them all, may my Heavenly Father grant me a place; and help me never to shrink from my just responsibility, whether I receive from mortals smiles or frowns, applause or sneers, honor or contempt, benefaction or persecution. And if, by such fidelity to my highest light, on *this* or any *other* subject, I lose the little reputation hitherto accorded to me for common sense and sanity, may I never doubt that God and the Future will take proper care of it.

My next chapter will consist chiefly of extracts from the writings of opposers. It will be an illustration, in their own chosen language, of the spirit and character of their opposition.

CHAPTER IX.

SPECIMENS OF THE OPPOSITION.

Extracts from the Puritan Recorder, an Orthodox Congregationalist paper—Article from the Olive Branch, a Protestant Methodist paper, introducing and recommending an article from the Boston Pilot, a Roman Catholic paper—Article from the Gospel Banner, a Universalist paper—Brief Comments.

THE design of this chapter is to furnish the reader, and to place on permanent record, an illustration of the nature, spirit, and character of the opposition which has arrayed itself against Spirit Manifestations. Naturalists take great pains to preserve specimens of rare vegetables, insects, and animals. Even venomous reptiles and uncouth monsters are thought worthy of such preservation. With somewhat of the same motives, I embalm the following viperous productions.

I commence with extracts from certain articles, understood to have been written by Professor Pond, of the Bangor Theological Seminary, and published originally on the 1st, 8th, and 15th of April, 1852, in

THE PURITAN RECORDER.

“The spiritual manifestations of our times com-

menced, I think, in Western New York; and Doctors Lee and Flint, of Buffalo, assisted by two gentlemen by the name of Burr, have very thoroughly investigated the matter, and explained the manner in which the mysterious noises are produced. Mr. Burr has himself made the rappings, and made them so loud as to be heard by a congregation of fifteen hundred people.

“These instances are sufficient to prove, that the spiritual manifestations of our times, like those of ancient times, are, in many instances, a sheer imposition. They are a vile trick, palmed off upon a wondering and credulous community, for the sake of money, or for other sinister and selfish ends.

“If there is any thing more than trick in these spiritual manifestations,—and I am inclined to think that in some instances there may be,—I should refer it, as in the case of the ancient wizards, to the influence of *occult natural causes*,—perhaps electricity, or animal magnetism, or something else, operating upon a nervous system of peculiar sensibility. I incline to this opinion for several reasons.

“In the first place, if the noises and other manifestations were really the work of spirits, why should they not be made through one person as well as another? Why should not all be mediums alike? Whereas, it is confessed that only persons of pecu-

liar nervous temperament are capable of becoming mediums.

“ Again : if the disclosures which are made are really from the spirit world, it might be expected that they would, at least, be *consistent with themselves*. Whereas, it is well known that they vary endlessly. In numerous instances they are directly self-contradictory. ‘ Some of the communications,’ says one who had been a medium, were orthodox ; others were infidel. Some would acknowledge the truth of the Bible ; others would encourage the grossest crimes.’ ”

“ I have now shown that a portion of the spiritual manifestations of our own times, like those of ancient times, is a mere *deception* ; and that another portion may be the result of hitherto unobserved *natural causes*, such as magnetism, electricity, or something else ; placing the phenomena on the same footing with those of Pathetism, Biology, Mormonism, &c. Indeed, I know nothing pertaining to these manifestations more mysterious than some of the alleged facts of Mormonism, and both, it is probable, are to be explained in much the same way.

“ And now if any are not satisfied with this explanation, and still insist that the agency of spirits is concerned here, I reply, as in my first number, that if any spirits are concerned, they are, undoubtedly, infernal spirits. It is not at all likely that the good spirits have any thing to do with it.

Holy angels have nobler, better employment. And the spirits of just men made perfect, who have gone to their eternal rest, and are represented as dwelling in the New Jerusalem above, would never descend to be engaged in such paltry trifling here below. Besides, the degraded character of many, who act as mediums, and the childish, silly, self-contradictory answers which are often given;—the fact, too, that many of these answers are of an immoral tendency, in palpable contradiction to both conscience and the Bible;—also the mischief which the alleged spirits often perpetrate, tearing clothes and destroying furniture;—all these things show clearly enough what kind of spirits are concerned, if indeed any are. They must be wicked spirits. They are undoubtedly infernal spirits, who, for the trial of our race, are abroad in the earth, ‘going about, like roaring lions, seeking whom they may devour.’ And if it be objected to this, that some of the answers are pious and good,—good in themselves and their influence,—I have only to reply, that Satan can be very pious when it will best subserve his diabolical purposes. He not unfrequently transforms himself into an angel of light.—2 Cor. 11: 14.

“The Bible represents the familiar spirits of ancient times as infernal spirits, liars, deceivers, devils, against whose influence the people of God were warned. And the spirits who have intercourse with certain persons now,—if spirits they

be,—are undoubtedly of the same class. And I would not be understood to say that there can be no demoniacal agency here. If persons will seek after unlawful intercourse with the Evil One, and give themselves up to it, as I said before, *God may give them up*. He may permit the devils to communicate with them, and through them to others, and so lead them captive at his will. The devils are always at hand where there is mischief to be done, and they have knowledge enough to give all the answers, and make all the disclosures, which ever have been made or will be. There is no occasion for calling in the agency of departed relatives and friends. There are other spirits who know more than they, and are more able and ready for every evil work; and if any spirits are concerned in these transactions, it is undoubtedly the spirits of darkness.

“ Having shown, as well as I am able, the nature of the communications purporting to come from the other world, and how they are to be accounted for, I shall next speak of *the evil of them*; the evil of making them, consulting them, or having aught to do with them.

“ That they are evil and sinful, the Bible most unequivocally teaches. They are sternly forbidden in different parts of the Old Testament; and the same character is given of them in the New. The Apostle Paul warns us against ‘giving heed to seducing spirits, and doctrines of devils;’ and

places witchcraft in the same category with idolatry, murders, drunkenness, and other works of the flesh. 1 Tim. 4: 1; Gal. 5: 20. The writer of the Apocalypse does the same. 'The fearful, the unbelieving, the abominable, and murderers, and whoremongers, and *sorcerers*, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.' Rev. 21: 8.

"But it may be asked, What is the harm of the things which have been described? Wherein does the evil of them consist?

"The answer to these questions is suggested, in part, by what has been already said,—a part of what is done by the workers with familiar spirits, we have seen, is an *imposture*. It is a work of *deception*; and deception is always evil. What right have I to deceive my fellow men with regard to the important concerns of the other world? What right have I to pretend to make disclosures to them from that world, which I know are fictitious and deceptive? What right have I to take their time, and harrow up their feelings, and filch from them their money, in this way? For any one to do this is a gross sin. It is a shameful sin. I do not say that, under our government, it is worthy of death, but in a state of society like that in Israel, where it was necessary that the penal code should be stringent and severe, I wonder not at all

that it was punished with the utmost rigors of the law."

"I need say but few words to show, that on the third mode of accounting for the strange appearances in question, viz. : that they are produced by demoniacal agency, they must be sinful. For who are those familiar spirits to whom, on supposition, persons give themselves up, and to whom they are given up of God? They are the spirits of darkness; liars from the beginning; the first and greatest enemies of the human race; who go about as roaring lions, seeking whom they may devour. Can it be otherwise than evil, to have commerce with such beings,—to receive and follow their suggestions,—pleasing ourselves, meanwhile, with the idea that we are conversing with departed friends, or receiving, it may be, revelations from heaven? I can conceive of nothing more terrible than this; more perilous in all its influences, both upon the individual and society, upon the body and the soul.

"If any of us are capable of becoming what are called *mediums*, we had better not know it; or if we know it, we had better refrain from all experiments. To tamper with such a power, is to tamper with an already shattered nervous system, the only effect of which will be to shatter it the more. Or it is to tamper with infernal spirits. It is to hold commerce with the Evil One.

"Or if any will consent so to abuse and degrade

themselves as to act as mediums, let no one follow them. Let them have their marvels and revelations all to themselves. They can tell us nothing which will be of the least importance to us. They never have told any thing which was of any importance. I challenge all the workers with familiar spirits to show that a single disclosure has ever been made which was of the least importance to the world. These creatures can tell us nothing which we have any right to believe a moment, at least on their testimony. And if any do believe them, and feel confidence in them, they will surely be led astray. The Bible has warned us faithfully on this subject, as on almost every other where there is danger. 'Regard not them which have familiar spirits, neither seek after them to be defiled by them.' Giving no 'heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy.'

ANOTHER SPECIMEN.

This is from the Olive Branch, a Protestant Methodist paper, published in Boston. It is copied from a number dated June 19, 1852. It introduces and recommends an article from the Boston Pilot, a Roman Catholic paper, which, however, the Methodist editor abridged by leaving out a few unpalatable things said against Protestantism. Having obtained the Papist article entire, I preferred giving it; for when Herod and Pilate are made

friends, it is interesting to see the whole extent of their respective amiabilities.

“ *The Spirit Rappings and Similar Matters.*”

“ We append to this editorial a long extract from the Boston Pilot on this subject, omitting such parts principally, as contain efforts to fix on Protestants and Protestantism the evils exposed, in which the Pilot editor evidently does wanton injustice, in endeavoring to fix the fault of these delusions and their concomitant enormities on Protestants or their religion.

“ The editor of that paper is too well informed in all history, not to know that from the days of Moses and his Egyptian contemporaries such deviltry was common, and we do not know how much farther back, as history, either sacred or profane, doth not tell; but kindred wickedness and fooleries were then common, and we cannot say they were not a part of their Pagan religion. The editor acknowledges that severe laws were passed against them by God’s warrant, by Moses.

“ The editor knows that similar abominations have often disturbed and cursed the Catholic Church, during various periods the last 1800 years. But of the rappings, etc., we would say a few words, and then ask the reader to peruse the Pilot’s long essay.

“ We have been disposed to hold all these matters

in contempt—mesmerism, clairvoyance, pathetism, biology, spirit rappings, writing, etc.; but the evils growing out of them have long since satisfied us that it is a scheme multiform in its exhibitions, at the head of which stands that leading angel and his compeers, who were expelled from heaven for their rebellion and wickedness, and afterwards seduced the ancestors of our race. The great points in all these exhibitions are wickedness, folly, and falsehood,—showing the parties to be servants of the devil, the father of lies.

“Mesmeric clairvoyants never disclose any important secret, and they and their agents have often fallen into the hands of the agents of the law for lying and malicious slander. Farther, good mediums are always diseased in body, and labor under greater or lesser mental aberrations. Pathetists and biologists rank in precisely the same category as the mesmeric professors. As to spirit-rappers, writers, etc., they are even more devilish. They excell in degrees of wickedness. They are marked with ignorance, blasphemy, and lying. Few of them can give a sentence of good king’s English. Miss Fox, at Cincinnati, when called to account for the murdered English the spirit used, pettishly remarked, ‘You know I don’t understand English grammar.’ They put Thomas Paine, the atheistical blasphemer, into heaven; and other men, who in their life time were distinguished for irreligion or infidelity, as well as heathen philosophers.

“The influence of the rappings is painfully destructive of health and reason. Scarcely a day passes, in which some one of its deluded devotees is not committed to hospitals for the insane, or die by their own suicidal hands. We could fill a column in our paper weekly, with accounts of such fearful fruits of the rapping imposture.

“With these brief remarks we close for this week. This, with the Pilot’s editorial, will be as much as the general reader will care for at once. Don’t omit the article from the Pilot because from the pen of a Catholic. It has some mistakes, and is not sufficiently definite, but is eminently suggestive to the mind who wishes to investigate an evil so blighting to body and soul, which brings misery here, and entails it in the world of the future, beyond the grave.”

“*Spiritual Rappings.*”

“We have for some time intended to speak about this new delusion, and we avail ourselves of this opportunity.

“As we understand the matter, the pretensions of the rappers are these: The soul, after its departure from the body, lives and progresses through a series of spheres, or worlds, each of which is more perfect than the last, so that the soul knows and enjoys more and more, as it progresses from sphere to sphere. These souls have

been, for some ages, trying to communicate with people in this world, to tell them how happy they are, how watchful they are over us, and to give us, generally, the news from the other world, to instruct and enlighten us, and to make us better and happier. But mortals, for the past ages, with a few exceptions, have not been good and wise enough to deserve these communications. Among these exceptions, they place many of the saints, miracle workers, and the blasphemers even enumerate our Lord among them, who, they say, was an extraordinary mesmerist, and of a wonderfully susceptible organization. His body was so finely made, so spiritualized, that he could habitually converse with spirits, and learn from them many secrets. Some men have since been noted in this way, but no one in so great a degree. In these times, however, the barriers between the two worlds are being removed. Men are growing wiser and better,—more spiritualized, and the spirits, who have been for ages watching for this to come about, have begun to communicate freely with mortals. The time will come when conversation between spirits and mortals will be as common as conversation is among living men. Rappings have been resorted to as a medium for exchanging ideas, but even already spirits are beginning to communicate in writing their ideas. All that need be done is, to provide paper, pen and ink; to hold your pen in the proper position, and wait

until some spirit guides your hand in tracing the characters. Whole books have been written in this way; recently one was written by the now happy ghost of Tom Paine, who is at present traveling in the sixth heaven, and expects soon to reach the seventh. Sometime hence, even simpler and more direct means of communication will be established. Ghosts are permitted to give signs of their presence already,—to move tables, make crockery jump from the shelves, and cause chairs, sofas, and other articles of furniture to hop about the room. Before many years, these things will be so common as to excite no wonder or remark.

“Our readers, at least most of them, will hardly believe that this delusion has so spread over New England, and towns in other States of New England origin, that scarcely a village can be found which is not infected with it. In most small towns several families are possessed, the medium between the erratic ghosts and the crazy fools being, in some cases, a weak and half-witted woman, but in most instances a little girl, whom her parents and friends have prostituted to this wicked trade. Most of the mediums, who are sometimes, but not always, put into a mesmeric sleep before starting in search of the ghosts, become stark, staring mad, and so do many of the believers. Not a week passes that does not see some one of them commit suicide or go to the mad-house. All of the mediums give unequivocal

signs of some abnormal, unnatural disturbance of their bodily and mental functions. Some of them discover indications of what looks like genuine possession by a devil. The evil is unquestionably spreading, and it will, in a few years, exhibit shocking results.

“It gains ground only among Protestants, of course. Catholics, even the most ignorant, are in the habit of referring such things to the principles of the Catechism, and of trying them by these principles. So they do not, anywhere, countenance the delusion. They laugh it to scorn. The Catholics who are the most exposed, are persons who work in Protestant families, in which the disorder is daily growing worse. The silly women and asses of men who believe in it have left off tormenting their Irish servants about the Church, confession, the Bible, and the priests, and they have begun to solicit them to confer with these ghosts, devils, or whatever they may be. As a general thing, the Irish girls behave nobly; they laugh at the ignorance and superstition of their silly employers. Very few have been persuaded even to enter the room where the mummery is practiced, or to exchange compliments with the ghosts, much less to become mediums. Scarce any have fallen into this unfortunate mistake; and those who have, led either through excessive complaisance or curiosity, soon pitched the whole affair to the black spirit that started it. Protest-

antism, however, is essentially unintellectual,—superstitious. It has no principles of its own whereby to judge things correctly. Some of them, reasoning from Catholic principles, reject the delusion. A few congregations, mainly Calvinistic, have set their faces against it, partly because the ghosts say that there is no hell, principally because church members leave the regular congregations to go a ghost hunting. Instances have come to our knowledge where the minister tried to preach it down, but his congregation, composed mainly of rappomaniacs, told him that, as a Protestant minister, he had no business to preach against any theory or practice which they approved, and they warned him to seek his bread and butter (he didn't get much bread, and the butter wasn't very good) elsewhere.

“It must not be supposed that this delusion is a new thing. Mesmerism and communication with spirits were things well known to the Indians, Chinese, Egyptians, and Chaldeans. Among the many evidences of the relapse of Protestantism into gross Paganism, this, afforded by rappomania, is significant, inasmuch as it shows that Protestants are content to point, as a proof of their enlightened *progress*, to their growing belief in one of the worst among the old, worn out, cast off, detected superstitions of ancient Paganism. The fact that mesmerizers, biologists, rappomaniacs, ghost hunters, and such characters, were common

in early times, is sufficiently plain from Scripture. God, in several places, commands them to be put to death. Saul was one of the most energetic and summary interpreters of this law, so that, towards the close of his reign, there was but one woman who had a divining spirit, (*women* are generally used by the devil and his agents for this purpose), there was but one *medium*, as we would now say, and this was the Witch of Endor, who raised up for Saul what was either the spirit of Samuel, or an evil spirit in the shape of the prophet. In the apostolic times, these *mediums* were common, as appears from the account given by St. Luke of Simon Magus and of Elymas, who were evidently mesmerizers and biologists, as well as slaves of Satan. Sunderland, Fiske, and other biologists repeat some of the practices of those ancient reprobates, all of whom were visibly punished by God. One account is curious. It is found in Acts, ch. 16. A certain girl, a *medium*, who had a *pythonical spirit*, met the Apostle Paul and his companion, Silas. The girl brought to her masters *much gain by divining*, precisely as happens in our age of the revival of many such exploded humbugs. It seems that the girl, as often as she saw the holy men, not only was unable to tell any fortunes, but she was forced by an invisible power to confess God and His Christ. Something similar has happened in circles where the *medium* was busily at work talking with the real or supposed

ghosts, the accidental entrance of a baptized person, —a Catholic,—made the spirit dumb. This has occurred several times within our knowledge. It furthermore appears that the spirit which possessed this girl was a real devil, for Paul cast it out, whereupon her masters, finding that she could tell no more fortunes, and that their business was ruined, caused the apostles to be whipped and imprisoned.

“Some traces of these infernal doings are found in later times. It would be a long story, and we have no inclination here to tell it. Some of the persons, Rosicrucians and others, who were supposed, not only popularly, but by grave men, to be magicians, were unquestionably masters in biology, mesmerism, and rappomania. Scotland, Germany, and Scandinavia had some skillful professors. It is not surprising, for these unholy arts have probably never been lost in the East. It is quite possible that some of the wonderful juggleries of the Indian tricksters, accounts of which reach us from time to time, and which look like impossibilities, notwithstanding the respectable authorities which sometimes vouch for them, are mere appearances, foisted upon a whole company of spectators, by the Indian biologists, very much as a Boston biologist will apparently bejuggle the senses of persons who submit themselves to his influence. The Germans have long been familiar with a mischievous devil called the Polter giest, whose delight it appears to

be to enter houses, and turn every thing upside down, doing more mischief in an hour than a thousand monkeys would do in a day. It is not well to listen to these things, but really, some respectable witnesses have testified that this same monkey ghost has troubled several families in England and America within the few last years.

“Now, there is no doubt whatever, but that rappingomania is, to a certain extent, a humbug, like phrenology, mesmerism, biology, etherology, electrical psychology, and other kindred ologies. Certainly, all of them afford facts which are worth the serious notice of metaphysicians. They may occasion the revival of a dispute, which raged four hundred years ago, as to whether the old distinction of *spiritus, anima et corpus*,—spirit, soul and body, a trinity which is unity in man, be not better than the dualism which, since Descartes, has been received in the schools. But these ologies afford the means of getting bread and butter, and so, lazy charlatans profess to be phrenologists, biologists, and so on. Ghosts are raised for the moderate charge of twenty-five cents, and, after hearing what Ghost No. 1 has to say, rap, or write, for another twenty-five cents one can get another, or, perhaps, the same ghost to contradict all that was said, rapped, or written by ghost No. 1. Yankees who are capable of making wooden seeds, vegetables, hams, and dollar clocks, could not fail to perceive the peculiar money-coining facilities afforded

by the ologies, ghostology, or rappomania included. Accordingly, the country swarms with *mediums*. There are so many of them that the trade has become common, and therefore less lucrative. Some persons tried, a few months since, to get up an excitement, and to realize a little money by exposing the humbug, but they were unsuccessful, as lecturers in Protestant communities, on purely Protestant humbugs must be. Meanwhile it is certain that, in some cases, the raps, or noises, supposed to have been made by uneasy ghosts, were made by machinery, or by the toes, knee-joints, or hands of the mediums. You see the fools who sit round a table, with their hands spread upon it, are easily duped,—will believe any thing but the truth, and are particularly indisposed to detect imposture. A *writing* medium will produce a copy of verses, say that Byron's ghost made her write it, and every Protestant of them will protest that it is the very work of his Byronical ghostship.

“Yet, making due allowances, it is a question whether something more serious than mere jugglery be not at the bottom of this rappomania. We have thought, read, seen, and heard somewhat about it, and our opinion is, that the affair is not pure, undiluted imposture. Amidst the mass of trash, certain traces of an *Intelligence* that is not human are tolerably clear. We have not space to repeat the facts which have forced upon us this conclusion,

and it would be scarcely worth while to refer to them, at any rate.

“That a communication can be established between spirits and mortals is certain, of course. The holy scriptures testify that such communications were common, and, at the latest period mentioned in the sacred writings, they were as common as they ever were. Ecclesiastical history, to say nothing of what are sometimes called legends, show that such communications have been made in every century. And it appears that the communications recorded in the aforesaid writings were similar to those which are troubling modern Gentilism,—Protestantism now. Profane history occasionally notices them. Possession by devils, too, is a fact proved from Scripture, from ecclesiastical history, and from the circumstance that exorcists are ordained in the church. The possibility, therefore, that these manifestations are, to a certain extent, real, and made by invisible beings, is scarcely questionable. What are those invisible beings?

“If any thing, they are devils, or damned spirits. Several considerations favor this conclusion; we will briefly refer to them. I. The ghosts take especial delight in *lying*. They are so notorious for this, that even Protestant investigators testify strongly to the fact that the ghosts habitually lie. II. As we have already remarked, the presence of a baptized person, in good faith, has proved sufficient to strike the ghosts dumb. III. When the rappoma-

niacs who happen to be 'pious church members,' ask to communicate with such persons as the patriarchs, prophets, apostles, or saints who assuredly died in Christ, the invariable answer is, that those persons belong to a different world, and cannot, for the present, be reached, or communicated with. IV. The proceedings of the rappomaniacs and of the ghosts are very like what is recorded in Scripture and in history of magicians, wizards, and devils or damned spirits. V. The effects of rappomania on the *spirit* are, atheism, negation of revealed religion. VI. Its effects on the soul are, fanaticism, madness, idiocy. VII. The effects on the body are, an abnormal, unnatural state of the organs, bodily functions, and what looks very like possession by devils. VIII. Some of the pranks enacted, and communications made, are such as could proceed from no human source. IX. Rappomania is the latest development of Protestantism,—an *ism* wonderfully pregnant with negatives, by the way. No wonder; like begets like, asses do not horses,—negation begets negation. But returns to our muttous,—our ghosts.

“Some people think that hell is in the centre of the earth,—that it is a hot place, undoubtedly a *place*, prison, or pit where the damned spirits are confined. *Space* is a predicate with which *spirits* have no concern. But aside from all this, it is certain that spirits, good and bad, are *effectually* PRESENT to the human soul. Good spirits,—angels,

are present to help, guide, and comfort us. Evil spirits are present to hinder, mislead, and torment us. Thus much we know from the catechism, Scripture, and experience. We are surrounded, as Paul says, by a cloud of *witnesses*. The angels who guard us, although they are present to us, enjoy the beatific vision,—repose in the bosom of God. The devils who tempt us, although really, and sometimes very disagreeably, present to us, are deprived of the beatific vision,—are in torment,—are in hell, wherever or whatever that may be. Their object is to make us like to themselves, it is their revenge against Him of Whom they are eternally deprived. Who made us like Him, and gave us the means for loving Him, serving Him, and being happy with Him forever.

“It is quite possible, then, that these pretended communications between spirits and men are the work of devils. It is a work which suits them, and which they have a positive interest in doing. Their labor is directed to the destruction of the bodies and of the souls of men, and of all the developments of Protestantism, none is so fatal to soul and body as this rappomania.

“It is quite easy to see that Catholics cannot countenance it all. As might be expected, they do not. Grant that it is wholly a humbug, they are not accustomed to tolerate humbugs,—they leave that to ignorant and superstitious Protestantism. But there is a possibility that, with all the humbug,

there may be a devilish agency at work in the matter; and, in this view of the case, no Catholic can have in it, part or lot. Hence we counsel our readers to avoid it, to spurn it, without forgetting to laugh at it. As far as possible, shun the houses and the company of the humbugged unfortunates, the knaves, or the demoniacs who practice it. If circumstances compel you to live with them, a hearty prayer and a plentiful supply of holy water will meet the necessities of the case.

“What the devil means by this new development of his wickedness is not for us to say,—perhaps the rappomaniacs can tell. A few years will solve the problem, and Catholics can afford to wait any number of years. Perhaps the great day of days is not many centuries distant,—certainly the last article of the creed, Everlasting Life, is denied by the current heresy of the age,—perhaps true miracles are again to be common, and the Enemy is pre-occupying the ground, as he has done often. Assuredly, the civilized world is becoming unbaptized, and cases of possession may easily become once more frequent. However this may be, we can all rest securely in the Promise that no artifice of the devil can deceive them who hear the Church.”

A N O T H E R S P E C I M E N .

This is from the Gospel Banner, a Universalist paper, published in Augusta, Me. It is the com-

munication of a correspondent whose signature is "K," copied from a number of the Banner bearing date May 22, 1852. I have no knowledge who "K" is, nor how far the editor is implicated as an endorser of his lucubrations. The article speaks for itself.

"Intercourse with the departed.

"While visiting a bookstore the other day, we noticed that the counter was handsomely sprinkled with publications illustrating, defining, and revealing the wonders of Mesmerism, Biology, Psychology, Spirituality, Electriology, &c., from the 'Great Harmonia,' down to the most gawky pamphlet in a yellow jacket; some written by inspiration, some by second sight, some by spirits wriggling a submissive man's hand, and some by grave, almost majestic historians. We hear also, that, in many parts of the country, 'wonderful works' are performed, entirely eclipsing the old Judean miracles, both in number and strangeness. The dead, by a super-Endoric power, are hourly summoned back to earth, by men, women and children, and compelled to open the arcana of the seventh heaven, to reveal the past and the future, to imitate all kinds of earthly noises, move tables, tip over chairs, and beat a tattoo on the chimney-piece; all for twenty-five cents, paid to the pious medium. The nervous are frightened, the credulous are convinced, and the shallow philosopher is driven to his wits' end

for explanations. Love-lorn damsels have their dresses stripped to tatters on their very persons, by wicked spirit-claws, and nice young men, by biological enchantment, are caused, in public, to crow like a rooster and gobble like a turkey.

“What is the meaning of all these things? Has the grave really given up its awful mystery, or is the Old Serpent loosed for a little season? Has electricity been fairly bitted and brought into common pack-horse drudgery, or does the love of money lie at the root of this evil? Have multitudes conspired to deceive us by trickery, or are the mediums deceived? Has Salem witchcraft come again, or the credulity of ignorance settled down upon us? Shall we be silent, or speak our condemnation?”

“Whatever this spiritual clatter may be, or whatever we may think of it, one fact is very prominently obvious, viz., it is producing evil and misery, and these only. Anxiety, nervous fear, insanity, neglect of religious duties, contempt of the Bible, and loss of reverence for the high and holy, are the natural and usual results. We think, therefore, that it is time to speak, and necessary to speak strongly; and we are glad to see in the May number of Harper’s popular Magazine a withering rebuke of the impious farce, and we hope, Br. Drew, if you can find room, that you will republish that article, entire, in the Banner.

“We feel absolutely wolfish about it. It is an insult to us who have taken the Bible for our rule

of faith and conduct, to ask us to throw aside the good Book and be instructed by rappings. Just as if the word of God by Jesus Christ was not enough; or rather, just as if it were false, and the departed had not entered into rest! Should all the mediums in the world kneel in a circle around us, lay all their books at our feet, set the whole battery of spiritual manifestation in play, and amid its wired rattle, solemnly declare under oath that spirits made the noises, we could no more believe it than if they swore that the moon was a great green cheese, mottled with tanzy juice. How could we? All their pretended revelations which we can test are contradictory or false; and what we cannot test, such as the number of Heavens, and the character of the inhabitants of the stellar and spirit worlds, needs other proof than the ill-heard snapping of ghosts' fingers.

“Neither should we believe, if the same potent circle of magic told us that the manifestations were produced by electricity, in any form; first, because the most of them know as little about electricity as Harold Skimpole about business; secondly, we know as little as they; and thirdly, all the phenomena may be produced by legerdemain and collusion, in fifty different ways. We have tried our hand at the rappings, and can, without help, by a variety of little means, astonish and deceive a room full.

“If asked how we account for the noises, our

answer is, we don't try to account for them. We would as soon task ourselves to explain the tricks of the 'Grand Fakir,' or unravel the mysteries of eastern jugglery. The *how* is unworthy our notice; the *why* is plain enough, viz., 'the love of money is the root of all evil;' and a love of notoriety makes the root and stalk grow prodigiously. A pretty large vocation, indeed, for a sensible person who has any thing else to do, or even a shingle to whittle, to be dodging 'round the house and round the house, and in my lady's chamber,' to find out what made a little snapping noise, or rumbled like a fairy's coffee mill?

" 'Respectable and candid persons tell us that *it is not trickery.*' Well, they will have to continue to tell us so some time before we believe them. Possibly the mediums are not *all* rogues. Some may be deceived by the trembling of their own nerves or the tricks of others, and yet be honest. It is not our business to try to prove that Mr. Hammond did not *will* to write a book. He may prove, if he can, that his hand was guided by invisible beings; but to convince us, something more than his assertion is necessary, though he should furnish us with a certificate of his good, moral character, signed by the whole western editorial corps.

" 'The truth is, most people love the marvelous, and would rather help than hinder a mysterious humbug. We recollect seeing, several years ago, a whole village converted to believers in Mesmer-

ism by the exhibition of a boy, who, it was afterwards found out, was not mesmerized, but was skilled in deception. So people are willing to be converted to believe in intercourse with the departed.

“Our advice to Christians is, to study the Bible, and strive to hold communion with God, if they wish for any further information about the spirit world. You will not be satisfied if you hear the rapping, or read the marvelous books written by the new process. Let the atrocious foolery alone, or if you consult the rappers at all, ask for the spirit of God to rap, and you shall find the blasphemous request will be answered. K.”

BRIEF COMMENTS.

The intelligent and candid reader will perceive in the foregoing specimens, that although the authors quoted happen to belong to four different sects bitterly hostile to each other, yet they are all animated by the same spirit. As sectarian religionists, the Calvinist, the Methodist, the Papist, and the Universalist are at war with each other; but as individuals, they feel and speak alike, in their common hatred of these Spirit Manifestations. It is evident that all four of them belong to one sphere of minds,—that the same controlling spirit inspires them. What are the prominent characteristics of this spirit?

1. *Ignorance.* Neither of these men even *pretend* to have given the phenomena against which they rail a thorough personal investigation. Not they. It is beneath their dignity to do any such thing. They have heard, or read, or surmised enough about the matter, to judge of its *demerits*; *merits* it has none. Hence the utter incoherence of their statements and reasonings. It is a humbug; it is the artificial cracking of knee and toe-joints; it has been detected, exposed, and imitated; it is a mere money-making contrivance; it is partly a humbug and partly a strange reality; it is of a Mesmeric nature, a psychological performance; it is a silly piece of nonsense, fit only to be laughed at and despised; it is a dreadful thing; many devils have undoubtedly broken loose, and the *great* Devil himself must be in it. It is nothing; it is something; it is any thing; it is a little of every thing human and infernal; but it is not what it purports to be—that is certain! It is ridiculous; it is horrible; shut your eyes, stop your ears, and run, or the Devil will catch you! Such is the wisdom of ignorance.

2. Self-conceit, pride, arrogance, and insolence. Mark the air, the tone, the expression, the entire import and bearing of these productions. Do they indicate the humility of a child, the meekness of a self-subdued heart, the candor of an honest seeker after truth, the modesty of a mind that knows its own lack of knowledge, the generous consideration

and magnanimity of a true Christian philosopher? Nothing of the kind. They are saturated with a mingled compound of bigotry, scorn, and contempt. Some portions are unmitigated religious black-guardism, which is the *worst* kind of that ism. The authors will one day see and deplore their errors.

3. Falsehood and misrepresentation. Every one who has kept himself decently informed on the subject, *knows* that these specimens contain most reckless falsehood and misrepresentation. The Olive Branch is shameless enough to make the following assertion:—"Scarcely a day passes, in which some one of its deluded devotees is not committed to hospitals for the insane, or die by their own suicidal hands. We could fill a column in our paper *weekly*, with accounts of such fearful fruits of the rapping imposture." What was Falstaff's *story* about the "fifty men in buckram," compared with such a *monstrosity* as this? The follies and abuses, here and there incidental to a belief in Spirit Manifestations, are deplorable enough, undoubtedly. But are they any more so than those of *religionism*, *love* attachments, and *money* speculations? This horrible "Rappomania" has been extending itself these four or five years. It is possible that all these denunciators, by scouring the continent, might find half a dozen well authenticated cases of insanity, and perhaps three or four of suicide, traceable to the abuses

admitted. I doubt their being able to find, through the whole period, so many as even this small number. I mean of fairly authenticated cases—not mere hearsay ones. Yet they would have the world believe, that cases of the kind are happening daily, marked by the most tragical concomitants! And this is only a single sample of the many falsehoods, misrepresentations, and exaggerations with which their articles abound.

4. Cruelty and persecution. Mark the cold-blooded intimations of what these opposers would do with the wicked “rappomaniacs,” if they had the power of their ancestors. Hanging and burning would presently come into fashion again, and it would only be doing God service to kill us off by the score. One of them *expressively* says:—“We feel absolutely *wolfish* about it.” This *wolfishness* appears prominent in them all. Oh, murderous and execrable spirit! And yet, such men presume to call themselves disciples of Jesus Christ! They boast of their extraordinary veneration for that Bible, whose holy Prophets, Messiah, and Apostles were slandered, falsely accused, and persecuted to death by minds of the same general character with their own. Well may the rebuke of Jesus be applied to them:—“Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous; and say, If we had been in the days of our fathers, we would not have been partakers

with them in the blood of the prophets. Wherefore, ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up the measure of your fathers." Matt. 23: 29—32.

CHAPTER X.

ADVICE TO BELIEVERS AND FRIENDS.

1. Against yielding up reason, &c.—2. Against reaching after too much—3. Against disorderly methods of treating the Manifestations—4. Against feeling more obliged to receive what comes from departed spirits, than what comes from undeparted ones—5. Against disregarding the imperfections of Media.

I CANNOT conclude this part of my work without a chapter of advice to believers and friends. If the Position, Theory, and Views herein before expounded are sound, it is plain that conversing with spirits, and dealing with these Manifestations, is a serious business, never to be trifled with. To opposers, enough has been said. I would now guard friends against abuses and dangers.

1. You are in danger of yielding up the exercise of your own reason, judgment, and conscience implicitly to another. You must do no such thing. It would be a folly and a sin. No truly good and wise mind will exact it. The Infinite Paternal Mind does not. He ever respects the constituted moral nature of his creatures. He says, "Come, let us reason together," and addresses Himself to the understanding, the conscience, and the affectional sentiment of each soul. If any spirit in the

flesh, or any one purporting to come from the world of departed spirits, demand that you surrender your powers and faculties to his control, stand upon your own proper responsibility, insist that he prove himself worthy of your confidence, and that he give you good reasons for what he teaches, or requires. If he ask you to stultify your understanding, or to violate the great moral law, or to surrender your judgment to his without a reason, you may know that he is too *low* a spirit to elevate and guide you. The moment you surrender up these fundamentals of your rational and moral nature to the mere assumption and dictation of another mind, you are befooled and enslaved. Be sure, then, that you maintain the integrity of your own reason, conscience, and spirit-hood. I do not mean that you should be proud, and refuse to learn; nor that you should be willful, and rebel against the laws of your being; nor that you should be distrustful, and withhold deserved confidence. Neither reason, nor conscience, nor self-respect will sanction such perverseness. All the spirits, who have given good evidence of their reliability in these latter-day Manifestations, have reiterated substantially this very advice. Let all Media heed it. Let all believers and inquirers respect it.

2. You are in danger of desiring, reaching after, and expecting too much in these Manifestations. You would be a Medium; you would see and

converse with spirits; you would have extraordinary revelations; you would behold miracles. Are you sure all this would be best for you? Are you in a fit state of body, mind, or morals to receive all this, and to make a wise use of it? Not one of you in a hundred. You ask for more responsibility than you can bear. Be humble; be reverent; be contented with what may be dispensed to you; be patient and hopeful; but be not presumptuous. Consider your physical weakness, and how little you can endure of nervous excitement. Consider your mental infirmity, and how ill prepared you are to converse discreetly with such subtle spirits as might approach you. Consider your moral and spiritual lowness, and whether you will not be likely to draw around you impure, unwise and unwelcome spirits. Consider how liable you are to be misled by your own imagination; to mistake influences from spirits in the flesh for those out of it; and to be imposed on by *low* spirits. Consider whether you are any where near what you ought to be, in yourself, toward God, and with respect to your fellow men.

All these things are to be considered.

“Fools rush in where angels dare not tread.”

Before we impatiently desire, reach after, and expect familiar intercourse with a world for which most of us are yet so unripe, we ought to count

the cost. We ought to consider what we are aspiring after, and whether if we should be indulged, we could endure it. Friends, do not disregard this counsel. Do not run too fast. Do not make haste in a matter where moderation, calmness, and patience are indispensable virtues. Great blessings will come from these Manifestations, if folly, rashness, and presumption be not encouraged to abuse them. There is no need of one getting sick, or infatuated, or insane; if we will but try to do all things in the Love and Wisdom of God. Why should we act otherwise, to our own injury, to the reproach of a great cause, and to the gratification of scornful enemies? I call on all who appreciate the value of this advice, to coöperate with me in commending it to universal observance. In doing so, let no one fear that genuine and beneficent Spirit Manifestations will be retarded. Nothing will be lost to the sincere seeker; but much will be gained.

3. You are in danger from disorderly, irregular, and frivolous methods of treating the Manifestations. There must be more seriousness, deliberateness, serenity, order, and harmony. There must be more true religiousness of heart and deportment; not cant religiousness, not artificial solemnity, not austere formalism; but true prayerfulness of spirit, unaffected piety to God, sincere love of truth, and cheerful good will to man. These should characterize all your spirit meetings,

or *sittings*. Those meetings should be held at regular intervals. They should consist of harmonious believers, with such candid inquirers as may desire to attend. The company should not be too numerous; not more than ten or twelve persons, unless very favorably situated and associated. They should not be held too frequently; never oftener than once or twice a week. They should not be continued too long; not over an hour and a half, or two hours. They should be opened with serene silence, meditation, interior prayer, and the singing of appropriate hymns. Nothing disorderly, indecorous, or disputatious should be allowed in the circle. They should be closed in quietude, with grateful veneration to the Father of spirits. If all this regularity and desirable order cannot be immediately observed, let it be approximated as nearly as circumstances will permit. If respectful sceptics wish to test and criticise the phenomena, let them be accommodated, to any reasonable extent, by special sittings. With *uncivil*, ill-mannered ones, have nothing to do. If you get caught with such, dismiss them at once. Do this *civilly*, but promptly and decidedly. If the blackguards will not consider themselves dismissed, retire quietly, and leave them to glory in their own shame. Bandy no unfriendly words with them. Debate is of no use with such characters. Let them go to their own company.

When we reflect for a moment on the manner

in which these Manifestations have been too generally treated, we can only wonder that the consequences have been enduring. Some one was discovered to be a Medium. Ignorant, inexperienced, half-credulous, half-sceptical, fearful and yet presumptuous, partial, impassive, and altogether imperfect as the Medium might be, the sittings commenced, and were repeated, day and night, without regard to health, reason, or propriety. The neighbors rushed in, and all sorts of people, far and near, demanded audience at their convenience. Faith and scepticism, refinement and boorishness, respect and contempt, good sense and nonsense, Phariseeism and Sadduceeism, were all represented in the medley of critics and spectators. One believed, another sneered, a third wept, a fourth quizzed, a fifth hunted for the machinery, a sixth knew the Medium made it all, and the seventh ran out of the room, muttering, "It is the Devil, it is the Devil!" Meantime reports flew abroad among the outsiders, and set in motion the whole chaos of ignorance, credulity, superstition, prejudice, scepticism, religionism, and sensualistic opinionism, till "confusion worse confounded" seemed to ensue. Hence the Babylonish clamor which is ringing from the press, and even from the pulpit. That so few have been crazed, by all this disorder and jargon, is indeed a wonder among wonders. But it is time that *believers* should "come to order," and leave their opposers to act

and answer for themselves. If *they* will be ignorant, let them be ignorant. If they choose to act the fool or the knave, let them play their part by themselves, on their own stage, without your help. Abstain from every thing which can cause mischief or just reproach.

4. You are in danger of feeling obliged to receive every thing which comes from departed spirits as true, right and proper, and treating it accordingly. You must not feel thus. You are no more obliged to receive a tenet, or an opinion, or a statement, or a prediction, or a promise, or a prescription of duty, or a direction how to act in a given case, from a *departed* spirit, than from an *undeparted* one. Are we not all spirits? Have we not all a common nature? Do not all spirits differ in degrees of wisdom and goodness? Are we not all subjects of the same fundamental spiritual and moral laws? Must not each answer for himself? Is it not probable that millions of departed spirits are lower than the wisest *undeparted* ones? Away with that senseless old error, the groundless superstition, that departed spirits *necessarily* know all things. It is not so. They are neither omniscient, nor all-perfect. They differ from each other, even more widely than spirits in the flesh; because, though none may be lower, many must be incomparably higher in wisdom and goodness. Therefore we are not to believe every spirit infallible, but to "try the spirits." If what they

communicate as true, right, or proper, commend itself to our highest conceptions of the true, the right, and the proper, then of course we shall receive it. If it contradict or modify essentially our preconceived ideas and convictions, then let us demand the reasons, and weigh them candidly. If those reasonings are convincing, let us not resist them through pride, prejudice, or worldly interest. But if that is communicated for truth which is *per se* contrary to known truth, or contrary to the fundamental moral law, or contrary to absolute propriety; or if to our highest understanding and conscience it *seem* thus *contrary*, and no sufficient reason be offered to make it seem otherwise, we must treat it just as we should feel bound to do, had it come from spirits still dwelling with us in the flesh. Not Gabriel himself should be revered enough to make us swerve from this rule. Should one bearing his exalted name undertake to teach us that darkness is light, that matter is spirit, that twice ten make five, that murder is sometimes justifiable, that adultery is purity, that lying in a good cause is excusable, that revenge is Godlike, that injury is the dictate of holy love, that notoriously indecent and ridiculous conduct is proper, &c., then we may *know* that he is a deceiver. How? "By their fruits shall ye know them?" This is a rule applicable to all spirits, *departed* as well as *undeparted*. There are some truths, some moral principles, and some duties, which are settled

—forever unalterably established. Neither men nor angels can abrogate them. To these we must adhere, come what may. Therefore, my earnest counsel to all our friends is, never feel obliged to believe or obey any thing purporting to come from departed spirits, which you would regard as essentially false, unreasonable, wicked, or improper, had it come from mortal men. If you disregard this advice under any pretext whatsoever, you will soon exhibit a weakness and folly which must disgrace this cause, and draw you into a labyrinth of most deplorable evils. All wise and good spirits concur with me, I am sure, in this friendly warning. I know how difficult it is, especially for a newly developed, or a very confiding Medium, to distrust a spirit who comes in the name of a dear departed friend, or of some venerated person, illustrious among the departed, even though there be good reasons. Such super-mortal demonstrations are made, such words communicated, such promises held out, such appeals urged, and such assurances given of wonderful, forthcoming manifestations and results, that it seems almost wicked to doubt, question, or hesitate. Nevertheless, it must be done to a reasonable and just extent, or there is no security against delusion. Truly wise and good spirits will not object. All such know the necessity we are under to maintain our independence of judgment and moral responsibility. It is only pretenders, impostors, egotists, and self-

seekers, whether spirits in or out of the flesh, that insist on our yielding ourselves up *implicitly* to their influence, guidance, and control. Whoever urges us on to such extremities, may justly be suspected as unworthy of our confidence. Let us remember, that if any thing great is to be garnered up from the fields of human existence, it is only to be done by *proving all things, and holding fast that which is good*. Let us consider this to be our duty and privilege, just as much in respect to what purports to come from the world of departed spirits, as what appertains to our own sphere of flesh and blood. Then, reposing calmly in the bosom of our Heavenly Father, we need fear no evil.

5. You are in danger of not making allowance enough for the imperfections of Media, and for their mental peculiarities. Even the believers in the plenary inspiration of the Bible, who contend that holy men spoke and wrote precisely as they were "moved by the Holy Ghost," confess that the peculiarities of all the prophets and apostles are distinguishable in the books which bear their respective names. Isaiah and Daniel, Paul and James, it is alleged, were Media through whom the Holy Spirit spake and wrote. But still there is the same difference in what came through them, as in the men. Even the Holy Ghost *could* not or *would* not write through those different Media, without allowing their personal mentality to pecu-

liarize what was written. If created spirits move and speak, or write through the Media for these Manifestations, how much more likely is it that their productions must be affected by each one's mental and spiritual peculiarities? If the Medium were passive and transparent in the highest degree, those peculiarities would slightly impress themselves on what came in close contact with them. Yet we have very few Media so unexceptionable as this. The majority are quite partial and imperfect. Wise and good spirits cannot communicate through them without more or less confusion of ideas. Opposers are ready to class all Media together, however partial, crude, low, or imperfect. This suits their purpose well. Their argument thrives on indiscrimination. Shall *believers* fall into the same error at the other extreme? You must guard against it. The unthinking will say, a medium is a medium, regardless of all differences. This will not do. You must not take the communications made through them without some discount. Inquire how long the person has been a Medium? If only a few days, the communications need proportionate allowance; for even the best Media require time to be disciplined and matured. The immature Medium is often self-biased, and not unfrequently affected by psychological influences proceeding from minds around. Inquire further, whether the Medium is a strong and clear

one, or a feeble and confused one. Inquire whether the Medium has any marked mental or moral peculiarities, any idiosyncrasies, any fixed habits of thinking, or ruling tendencies. Judge what quality and grade of spirits would most sympathetically consort with the Medium. All these things are to be considered, and some allowances to be made accordingly. The communications may not be essentially vitiated by the imperfections and peculiarities of the Medium, but most, if not all of them, will be somewhat tintured, colored, or affected. It is your privilege and your duty to consider these circumstantialia, and to make reasonable allowance for them. Be not a *wholesale* believer, nor a wholesale doubter, nor a wholesale disposer of spirit communications. Be discriminating; be truthful and just; be wise. Shun all extremes, and all unreasonable conclusions. Proclaim nothing, endorse nothing, accept nothing, as from the world of departed spirits, which in the full exercise of enlightened reason you cannot confidently defend as such. This is my ground. I advise you to make it yours. There is enough of glorious and blessed revelation in these Manifestations to rejoice in and be thankful for, without retaining any thing that is spurious or equivocal. And the signs of the times are auspicious of a hastening *future*, when the present twilight dawns of spiritual communication will

sublime into the full effulgence of day. May the waiting and anxious expectants of that day do nothing to retard its advance, or to dim its morning sky with a single unpropitious cloud.

END OF THE EXPOSITION.

CHAPTER XI.

WONDERFUL PHENOMENA.

Manifestations at Woonsocket, R. I.—At East Blackstone, Mass.—Mr. Harvey Chase's statement respecting his former wife's spirit hand—Seeing Spirit hands.

THE remaining chapters of this work consist chiefly of Phenomenal Facts and Communications, with such passing explanations and comments as seemed to the author either indispensable, or highly pertinent. The Phenomena witnessed, during the last two years, at Hopedale, and within the sphere of my personal acquaintance, if stated with any considerable particularity, would afford matter for several elaborate chapters. But after what has been comprehensively stated in the fourth chapter, pp. 39 to 43, it would hardly be advisable for me to swell this volume with minute accounts of cases and incidents. Many of the particulars are unimportant, as compared with phenomena daily taking place in numerous localities throughout the country. The more prominent ones are already before the reader in my general statement just referred to. I shall refrain, therefore, from detailing my own experience and observations at home, and use most of my space for the presenta-

tion of remarkable manifestations witnessed by others. I commence with those which have taken place within a few miles of my residence, more or less familiar to me, and among persons on whose testimony I can rely with the utmost confidence, in respect both to intelligence and veracity; most of them being my long known friends and acquaintances.

WOONSOCKET, R. I.

Many striking demonstrations have been made by spirits in this populous manufacturing village during the last two years. Some of these have been distinguished for physical power, some for intellectual excellence, and some for a combination of both. In one case, as far as they went, they strongly resembled those which took place year before last, at Dr. Phelps', in Stratford, Ct. Clothing, money, and numerous other small articles were strangely thrown about, stowed away, grotesquely arranged, concealed and then brought to light, &c. The Medium, if so I might call him, in connection with whom these occurrences transpired, appears to have been a man of somewhat excitable temperament, little inclined to believe in Spirit Manifestations, much disposed to resist the mysterious agency operating on him, associated with positive minds, some of whom were inveterately sceptical, and others whose religious

education prepared them to see only the work of their Devil in such unaccountable developments. His own conduct throughout was such as might be expected from a person of his views and feelings, acting under these circumstances. It was exceedingly incoherent and unwise. His mind was thrown into perturbation, his business interrupted, and his health greatly injured. Instead of calmness, prayerful reliance on God, order, regularity, moderation, and a gentle firmness of conduct, there was excitement, recklessness, confusion, defiance, and presumption. To give some idea of this singular case, I will mention two or three incidents. One evening, while he was sitting perfectly still in his chair, in a state of magnetic somnambulism, attended by a physician and another gentleman, one of the pillows of his bed was thrown through the door of the adjacent bedroom, and lodged on the floor by his side. The astonished attendants made themselves sure that no mortal hands had performed this feat, and then replaced it on the bed. But they were scarcely seated, when it flew through the bed-room door, and lodged as before. Again they examined, again replaced the pillow, and again it was thrown to the same spot.

Several times his money mysteriously disappeared from his pockets, and as mysteriously dropped down upon him, or was tossed about the room. This happened repeatedly, under circum-

stances which seemed to exclude all possibility of mortal trickery. On one occasion, the same gentlemen being present as before, together with a lad of rather daring character, several pieces of coin successively fell in different parts of the room. They were picked up and placed in one of the gentlemen's great-coat pockets that hung on a chair. Presently the lad declared that he, too, could toss money about the room. So taking one of the pieces from the pocket, he gave it a toss; then a second; but as he took up the third, three fearful blows, as of a man striking on the wall of the house with a heavy bludgeon, stopped his sport, and filled all present with consternation.

Sometimes the man assumed a defiant air towards the invisibles, and dared them to attempt their exploits against his will. On a certain occasion, grasping his jack-knife firmly in his right hand, he declared that he would hold it in spite of them. Scarcely had he uttered his challenge, when his knife flew from his hand to the opposite side of the room. All he could say was, that he felt his hand relax its grasp on the knife, and instantly it was gone. Many incidents connected with this case, equally astonishing, might be mentioned; but I must pass on.

Miss Ellen Capron, daughter of my friend, Carlisle W. Capron, now resident in Woonsocket, was for several months an excellent medium for the "Tippings," and also for "Writings." For

some time past her mediumship seems to have been nearly suspended. Among the many interesting cases and incidents connected with this young lady's mediumship, I will mention only the following:—At a sitting, held about the 25th of February last, the spirits then in communication announced that a stranger had appeared among them, and desired to communicate. Her name having been called for, was given as “Angeline Juliette Kimball.” She stated that she was the daughter of Daniel H. Kimball, Esq., of East Kingston, New Hampshire, and requested that a letter might be written to her father containing a certain filial message from her, the substance of which was that she still existed in the spirit world, was happy there, took a deep interest in the welfare of those she had left on earth, greatly desired to open a communication with them, and that it might be done through some Medium for Spirit Manifestations, if suitable pains should be taken. Not one of the company had ever heard of such a person. Nor did any one recollect whether there was such a place as East Kingston, N. H. It was agreed, however, that the letter should be written, and addressed precisely as directed by the spirit, Angeline Juliette. Accordingly, it was written and forwarded next day. Some doubted whether it would ever be heard from again. But under date of March 5, it was respectfully answered by Mr. Kimball, confirming completely all

the facts asserted by the spirit of his daughter. How are our opposers going to account for such an occurrence?

In this connection I must be permitted to repeat a brief statement, which I made last year in the *Practical Christian*, respecting a similar case. The Medium was a Mr. Brigham, also of Woonsocket. Being alone one evening in his room, he had his attention called to repeated earnest rappings about him. He inquired if any one wished to communicate. The name of a person totally unknown to him was spelled out. The spirit informed the medium that he formerly belonged to a place several miles distant—that his parents were still living there—that he left them several years ago, and went to sea—that he was drowned—that his parents had never heard from him since he left them—and that he now desired the medium to write his father a letter, stating the substance of what had been communicated. The medium, having obtained the name of the post office of the spirit's father, by rappings, said nothing to any one, but immediately addressed a letter as directed. Ten days afterwards an answer was received, verifying the communication in every particular. Not one of this family was known to the medium, or had ever before been heard of by him.

I have heard of several such cases in this general region. Again I ask, how are our opposers going to account for them? The facts are unquestionable.

EAST BLACKSTONE.

I will now place on record some very wonderful facts, which have transpired at various times since August 1, 1851; chiefly under the mediumship of Mrs. Eliza Wilcox, wife of my friend, Marcus C. Wilcox. The family reside in what has been familiarly called Lower Canada Village, in the easterly part of the new town of Blackstone. She, too, has found her medium power almost suspended for the last two or three months, owing, as the spirits declare, to her continual sittings, against their oft repeated friendly counsels to the contrary. Her only motive was to gratify the importunate requests of ever-calling inquirers. *Money*, the family, though in humble circumstances, always refused, even when tendered in the form of presents; thus rebutting the abusive slang of those opposers, who, judging others by their own penny-catching propensities, can find no higher motive in spirit-media than the love of filthy lucre.

At a sitting in the month of October, 1851, some eight or ten persons being present, it was proposed that the company form a circle around the table, and join hands. This was done. Mrs. Wilcox sat in a chair, with her feet on a round, clear of the floor. No persons were near enough to touch her, except a lady who held her by the left

hand, and Mr. E. N. Paine, who had hold of her right hand. Presently the chair in which the Medium sat commenced moving toward the left, in a circular direction. The company could distinctly see the whole movement. The chair, with the Medium in it, described a considerable circle, returning almost exactly to the spot whence it started. It then described the same circle again; the lady and Mr. Paine continuing all the time their hold on the Medium's hands, to make sure that she was entirely passive. As vouchers for the truth of this statement, I am permitted to give the names of Messrs. Emery Scott and Emanuel N. Paine, of East Blackstone, who witnessed the phenomena, and whose testimony will not be questioned by any who know them.

At a sitting about the last of November, Mr. Lebbeus L. Wood, an honest and worthy man, but a decided sceptic on this subject, was in attendance for the purpose of ascertaining whether there was any reality in the alleged manifestations. He had taken one of his sons with him, and also Mr. Otis Joslin, a neighbor in whom he could confide. These three so placed themselves, by agreement, as to keep a strict watch over every movement in the room. Not succeeding in obtaining any manifestations of much consequence while sitting at the table, the company arose and were about leaving. Mrs. Wilcox, however, took a seat by the side of the house, not far from a foot-stool that

stood on the floor. At this moment distinct rappings commenced on the foot-stool. Mr. Wood and his assistants gladly returned to their examination. The foot-stool was in full view, completely isolated, no person being within two feet of it. The raps were very distinct, and the responses to numerous questions entirely intelligent. The investigators eyed it with searching scrutiny and deep amazement. Some one asked if music would be agreeable to the invisibles, and was answered in the affirmative. Mr. Wilcox commenced singing, whereupon the stool beat out the time and tune in a regular accompaniment. Its ends were alternately elevated from one to five inches, and then it would rock to and fro from side to side, exhibiting a spectacle which completely banished Mr. Wood's scepticism. I have a statement of these facts, subscribed by himself and Mr. Joslin, which concludes thus,—“We believe the above to be the work of disembodied spirits.” Many other phenomena have been witnessed by Mr. Wood at different times; one of which was a feat of strength, equal, as he expresses it, to the “*hauling of his stone drag.*”

Another sitting; present, Marcus C. Wilcox and his wife, (Medium,) Emery Scott and two daughters, and Benjamin Ray. Distinct raps on the table. Mr. Wilcox asked for the spirit's name. *Ans.*—“William Wilcox,” deceased father of Marcus. Are you really the spirit of my father?

“Yes.” I am glad you have come; you meet here some old friends. Lively and significant raps. Father, would you like to converse with Mr. Scott? “Yes.” Scott then said—William, I am happy to meet you this evening. We formerly spent many a jovial hour together. Cordial responses. I have no doubt you are the spirit of my friend, William Wilcox, but perhaps you will do something to demonstrate it positively to all present. Will you do any thing I may ask, that shall be in your power? “Yes.” On one side of the table sat the Medium, and opposite to her Mr. Ray; on the other side sat Mr. Wilcox, and opposite him Mr. Scott. Will you move the table towards Mr. Ray? It was moved nearly a foot. Will you move it back towards the Medium? It was moved back over a foot. Will you move it towards Marcus? Again it moved as before. Will you move it towards me? It was promptly done. Various interesting conversation ensued.

At the same sitting the spirit of Mr. Scott's deceased daughter announced herself. An affecting interview followed. Among other demonstrations made by this last mentioned spirit, was a very distinct designation of her two sisters present, made by moving the table first towards the eldest, and then in the opposite direction towards the youngest sister.

Another sitting. The spirit of Samuel Cæsar, a colored man (of North Providence, R. I.), five

years deceased, purported to be present. This spirit had given an astonishing demonstration with Mr. Wilcox's violin, on which he had played several tunes, by thrumming or twanging the strings, as with the natural fingers. At length he detached all the strings from the head of the instrument, took out the bridge, slipped it into the F hole, and declined further performances on it. Upon this, Mr. Lyman Wilcox, one of the company, suggested the idea that the spirit be asked to open and examine the contents of a pocket-book. The question was put, if he would attempt it? "Yes." A small sized pocket-book, containing gold, silver and paper money, with sundry bills and pieces of paper, was then placed on a common slate, and reached under the table. This pocket-book had a strap running through three loops, which held it very firmly. The Medium held one end of the slate, and Mr. L. Wilcox the other; effectual means being used to prevent the possibility of deception. The result was, the strap of the pocket-book was soon drawn through the loops, the money and papers taken out, and laid on different parts of the slate in perfect order, and the slate reached out for inspection. The pocket-book contained \$15. The different kinds of money had been counted and declared correctly, while the slate was under the table. The gold was placed by itself, likewise the silver, and the paper. Among the coins were a gold dollar piece and a

half dime. The spirit was asked if he could tell one of these coins from the other. "Yes." Accordingly the gold dollar having been called for, was taken from the slate and placed in the questioner's hand. The whole process was closely tested, and then a request made to have all things replaced properly in the pocket-book. This, too, was done, and with such precision that the owner declared he could find nothing out of its original order; even the strap being drawn through all the loops as at first. This kind of demonstration was repeated at subsequent sittings, in at least a dozen instances with the same success.

The Frank Copeland Case. The spirit of Francis Copeland, a few months deceased, manifested itself. Frank was an illiterate youth, but remarkably athletic, fond of running, leaping, lifting, and such like games. His spirit exhibited some of these peculiarities. The forcible manner in which he moved substances, the feats exhibited, and his illiterateness, identified him at once with all who had known him in the flesh. He could spell out nothing at first. He could not answer questions by raps, but only give physical demonstrations. Marcus Wilcox, knowing that Frank had an intelligent and amiable sister in the spirit world, advised him to get her to teach him. She also manifested herself, and it was agreed that the advice should be followed. The result was, that at

the end of three months, Frank desired to show his earthly friends what improvement he had made. This he did, by spelling many words and names correctly, and by various proofs that his moral nature was experiencing a very great change for the better. On this occasion, a neighbor, Mr. Thompson, was present, who, being asked if he knew Frank, answered *No*. But the spirit said, *he* knew Thompson. He then reminded Thompson of being at work on the new road leading to Woonsocket, at a certain time when he, Frank, was present. Thompson immediately recollected the circumstances, and the peculiarities of the young man. On one occasion this spirit was asked, if he would take the slate pencil and mark on the slate. This was before he could write words, or spell at all. He would move the slate about with such quickness and force as to astonish, and almost terrify everybody present. He would mark its surface with rude, unmeaning characters, thrust it back and forth with incredible activity, throw the pencil into different persons' hands, laps, and sometimes keep it where no one could find it, till pleased to deliver it up. Messrs. Wilcox and Scott related many marvels touching this case, to which I can make no specific allusion.

The Iron Founder's Visit. An intelligent gentleman from Baltimore, an Iron Founder, called one evening on Mr. Wilcox's family, anxious to

learn whether there was any reality in the strange reports he had heard. He was accompanied by a Mr. Boutelle of Woonsocket. This gentleman was exceedingly sceptical respecting the demonstrations, yet upright and manly. Friend Wilcox, perceiving that he had some suspicion of jugglery or wire-pulling, told him frankly to search the room, and even the whole house from cellar to garret, as thoroughly as he pleased. He himself turned the table bottom side up on the floor for examination. The gentleman appeared surprised at the liberties offered him, and disclaimed wishing to indulge evil suspicions under such circumstances. So he criticised the room a little, and requested to witness whatever phenomena might be exhibited. Considerable company was present, and some very good manifestations occurred. But up to 10 o'clock the gentleman remained quite unsatisfied. About this time most of the company left. The Iron Founder wished to see and hear more. So a little respite was taken, and refreshments served, after which the sitting was resumed. The table now moved in a most wonderful manner, and unusually convincing demonstrations rapidly succeeded each other for over an hour. Meantime the gentleman applied various tests, and took the strongest precautions, by fixing the feet and hands of the Medium and her husband in such positions, that they could not make the slightest movement without his knowledge. Some of his

contrivances were almost painful. But he was allowed to have his own way entirely, till confounded and finally convinced. At length he ceased, threw himself back in his chair, and exclaimed, "O, my God, must I receive this as the work of spirits? Yes, I must; and I hereby record my conviction before you, friends, and the world." It was now midnight, and he must depart. Pulling out his purse, said he, "I have received more than \$50 worth of knowledge and good, and I am willing to contribute accordingly." Not a single cent, responded the "*rappomaniacs*," will we receive. You are welcome to all you have learned in this house. We desire to spread truth—not to make money by these means. "Then," said the gentleman, deeply affected, "place me on the list of your eternal friends, and if ever in want, let me know it, and you shall not go unrelieved." So saying, he shook them cordially by the hand, and departed. What have you to say to this, ye flippant revilers of "*rappomania*?"

The Corey Case. Caleb Corey, a sea captain, formerly of Fall River, Mass., is believed to have perished in the great gale of 1815. He went to sea about that time, and has never been heard from since, except as a spirit in the case now to be narrated. His nephew, of the same name, sometimes attended the sittings at Mr. Wilcox's. It was thus that the spirit-uncle appears to have been attracted thither. When he first announced his

presence, and spelled out that he came to his earthly end in the great gale of September, 1815, all the company present, without exception, insisted that he must have mistaken the year of his decease; for the great gale, they were certain, took place in 1816. Some how they had all fallen into this chronological error. A debate was held with Captain Corey's spirit for an hour on this point. But he insisted that he *knew* how it was, that *they* were in error, and that if they would examine certain published records, they would find their mistake. They afterwards did so, and to their great surprise, learned that *he* was correct. This shows that the ideas communicated through Spirit Media do not always originate in their own minds, nor in those of the circle. Moreover, neither the Medium, nor any of the company, excepting Mr. Corey, the nephew, ever knew that such a person had existed, until he gave his name.

But his manifestations were peculiar and astounding. He caused numerous sounds and motions closely resembling those of sea-faring life—such as taking in and making sail, raising and lowering boats, tearing up and repairing decks, handling and nailing down plank, &c. He even imitated the sculling of a boat, by giving the table the same sort of motion. His strength was prodigious. His nephew asked him if he could lift the table? "Yes." And he did so with seeming ease. Could you lift it with Mr. Wilcox on it?

“Yes.” Mr. W. placed himself on the table as compactly as he could. His weight is about 180 pounds. The whole was then lifted clear off the floor, from one to six inches high, and held suspended nearly a minute. Afterwards Mr. W. seated himself on one end of the table, and a conversation ensued for five minutes. Questions were answered by lifting that end of the table on which Mr. W. sat three inches; once for a negative, and thrice for an affirmative. And during the whole process of these liftings, the Medium was at least eighteen inches from any part of the table. Many such facts transpired, for which I have no space in this work.

Feeling and Shaking Spirit-Hands. Mr. Wilcox, Mr. Scott, and several other individuals of cool judgment and unquestionable moral integrity, testify that they have several times distinctly felt the *grasp*, pressure, and shake of a hand, declaratively held out to them for that purpose by some spirit purporting to be present at their sittings. Mr. Wilcox affirms that this has taken place, to his knowledge, more than one hundred times. Some hands are soft and velvet-like, and some of a harder consistence, marked by the peculiarities which distinguished the person's mortal hand. Some hands are warmer and others cooler. Some moist, and others comparatively dry. In a single instance the hand was absolutely cold to chilliness. It was that of a very *low* and degraded

spirit, who was instantly dismissed. The grasp is generally sensible, firm, and cordial. Mr. Wilcox says he has frequently been permitted to feel of the hand, wrist, and part of the arm, as deliberately as he ever did one of flesh and blood. The spirits represent that they have power, under certain circumstances, to assume forms proper to manifest themselves to the senses of mortals, either to touch or sight. Perhaps I shall not find a more appropriate place to insert the following important testimony:—

“Blackstone, June 30, 1852.

“ADIN BALLOU,—

“Dear Sir:—Below you get the substance of the most important Spiritual Manifestations that it has been my good fortune to witness. I have often attended sittings in different places, and have witnessed much that would seem incredible to one who had never seen any thing of the kind. I have called these phenomena, Spiritual Manifestations, for I believe them to be such. I will here state, that for more than twenty years I was a confirmed sceptic, or infidel, as people called me. I did not believe that man had an immortal soul, or any existence after the death of the body. But in witnessing the incident related hereafter, relative to the defective hand of Sybil Chase, my former wife, and feeling the bent and stiffened fingers, the short and thick nail, my scepticism departed,

and I believed that man possessed an immortal part. You can make such use of what I have written as you please, by altering the phraseology and retaining the substance.

“Very respectfully your friend,

“HARVEY CHASE.

“About the last of October, 1851, I went to the house of Marcus C. Wilcox, of Blackstone, to witness Spiritual Manifestations which I understood they were constantly receiving. On one evening, when sitting around a table with Mrs. Eliza Wilcox (who was the medium), and Marcus C. Wilcox, her husband, with several others whose names I do not now recollect, what purported to be the spirit of Sybil Chase, my former wife, made her presence known by rappings, and gave her name by our calling the alphabet. Several questions were put to her, and answered. I put the following question:—Will you take me by the hand? The answer was, ‘No.’ I then asked her if it would ever be possible for her to do so? ‘Yes.’ She then called for the alphabet by giving five distinct raps, which was the signal for that purpose, and we obtained the following reply, ‘I cannot shake hands with you here, but if you will go to Meltiah Knowlton’s, at Greenville, R. I., and sit with Daniel Knowlton, [D. K. is a young brother of Mrs. Wilcox, and a strong Medium,] I will take hold of your hand.’ At the same time,

my father and George Knowlton, who purported to be present, said they would take hold of my hand, if I would go to Greenville and sit with Daniel. Soon after the events related above Marcus C. Wilcox and myself went to the house of Mr. Knowlton, and had a sitting with Daniel Knowlton, the Medium, the result of which was as follows:—After being seated a short time, the rapping and other manifestations were made, and several questions were put and answered, before making the object of our visit known. I then put the question, Are the spirits present who promised to take me by the hand? The answer was, 'Yes.' I then held my hand in open space, where it was not possible to be reached by any one present without altering their position, which they did not, as I must have seen them. I felt a hand as perfect as that of a living person, the touch and separation of the fingers was plainly perceptible. It purported to be the hand of my former wife. One of her hands was deformed by being badly burnt when a child. Two of her fingers were bent inward toward the palm, and the nail on one finger was very short and thick. I then asked her to put her deformed hand into mine, which she immediately did; and then passed her finger with the thick nail over the palm of my hand, as if to convince me of her identity. Afterwards, my father and George Knowlton (or what purported to be them), put their hands into mine,

as they had before promised. Much more was done at the time; one particular of which I will give. I held in my hand two pieces of money, which were taken out and passed into the hand of Mrs. Knowlton, at a distance of about six feet, by an invisible hand. H. C."

Seeing Spirit-Hands. One evening, after the spirit of Samuel Cæsar had played the violin, while held directly under Mr. Emery Scott's face, written on the slate, and given other remarkable manifestations, Mr. Scott seated himself near the stove, several feet from the table at which the sitting was in process. There was a lamp on the table, and another on the sink close by, shining very clearly under the table. The table stood two feet from the wall of the room, which was whitish, and reflected the light very strongly. The Medium sat between the table and the wall, nearly facing Mr. Scott. There were only two or three around the table, and these sat in such positions, that Mr. S., with the strong light which shone underneath, could distinctly see all that transpired on and under the table. The Medium held the slate with one hand under the table, whilst her other rested on its upper surface. Her husband was asking questions, and the spirit of Samuel Cæsar was answering by raps and writing on the slate. While this was proceeding, Mr. Scott, who was smoking his pipe at the stove, watching the movements of the pencil on the slate, distinctly

saw the shadowy spirit-hand, with the arm half way to the elbow, repeatedly projected and moving about on the slate. At first the suspicion crossed his mind, that it might be the hand of the Medium. He held her to be morally incapable of intentional deception, yet thought it possible her hand might be used unconsciously. But subsequent careful scrutiny showed him, beyond a doubt, that the hand he saw was that of a large sized man; that it was of a different color and appearance from the Medium's, and that the manner in which she held the slate with one hand, while resting her other on the table, precluded the possibility of her using either, as the one was used which he saw moving over and about the slate.

The next night another sitting was held, and Mr. Scott having pondered the subject very seriously, resolved, if possible, to see the hand again. Messrs. Benjamin Ray, Ellis Cook, and a few other neighbors were present, but the company was not large. Various excellent manifestations were made. All things having been favorably arranged for obtaining a clear view under the table, Messrs. Scott and Cook seated themselves quietly at the stove, near the spot where Scott sat the evening before. Presently Cook, evincing considerable surprise, whispered to Scott that he had seen a hand. Scott rejoined, "I believe it; for I saw one last night." Cook now went to the table and requested the Medium to place both

hands on the table. The company queried, and he had to explain by telling what he had seen. He said he thought it must be the Medium's hand, made use of by spirits unconsciously to herself. He wanted to test it. The Medium felt grieved. Mr. Ray remarked, "She could not have done it; for one of her hands was under the slate, and the other on the table all the time." The manifestations seemed embarrassed, and almost suspended. One of the spirits present, an uncle of the Medium, spelled out by raps, "Eliza feels grieved; she thinks Ellis [Mr. Cook] has hard thoughts." Considerable discussion followed. Mr. Cook requested Marcus Wilcox to place his hand under the table, and afterwards the Medium to present hers. Cook then said that the hand he saw was entirely different in appearance from either of theirs. It was not flesh colored, but had a shadowy or cloud-like color, as Scott had seen it the previous evening.

The next evening another sitting took place, when the same persons and others were present. Some manifestations were called for with the slate and violin; but L. Knowlton, the Medium's spirit-uncle, refused to make use of them, shoving them out from under the table as often as they were presented. He was then asked,—Have you any thing to communicate through the alphabet? "Yes. Mr. Scott and Mr. Cook cannot see me to-night; but if Eliza will go and sit by the stove, I will

show her my hand." The Medium dreaded the sight, and could not be prevailed on, though all the company implored her to do so. The spirit, too, spelled out—"Eliza, go and see my hand." Still she could not be induced. Question to the spirit. Will she be frightened? "Perhaps." Is there any cause for fright? "No." Spirit said, "Will you go, Eliza, when some of the people are gone?" Mr. Scott said to her,—Now, you can say either *yes*, or *no*. But she hesitated, and could say neither. Various remarks. The spirit said, "All move up to the table." Some complied, and others did not. The table moved three times towards the centre of the room, six inches each time. Mr. Scott remarked,—We are all here to investigate; let us observe the requirements; let us all move up to the table. Circle formed at last. To the spirit,—Will this do? "Yes." Mr. Scott said,—Now, Eliza, go and see the hand. Spirit rejoined, "*No*. Marcus and Eliza go together, and sit by the stove." The Medium reluctantly consented to accompany her husband. The circle opened a space sufficiently wide to afford a good view under the table, but the light did not shine there, as when Messrs. Scott and Cook had seen the hand. The slate was put under the table, and they could not distinguish its form. But presently Mrs. Wilcox saw a hand pointing first towards herself, then up, then down, and then in every direction successively, as requested by the company.

Marcus being at first unable to discern it, said to the spirit,—Uncle Leonard, there may be mere imagination; let me see it. He then saw it distinctly, pointing first one way, and then the other, till it vanished. Both saw the hand and arm half way to the elbow. The Medium saw it completely to the elbow. It appeared to be of a pale white color, contrasting naturally with the dim darkness that prevailed under the table. When Scott and Cook had their opportunities, it was very light under the table, and the hands seen appeared shadowy. Now, when it was dark there, the hand appeared as if composed of pale light, or some fine, whitish, ærial substance. To conclude, the spirit positively declared, that Messrs. Scott and Cook had not been deceived, but that each had seen a spirit-hand.

I close this chapter, by stating that the persons named in the foregoing narration have authorized me to refer any doubter or inquirer to *them*, as witnesses of the facts set forth, and of numerous similar facts which it was impossible to present in this work. Messrs. Emery Scott, Marcus C. Wilcox, and Harvey Chase are not only *willing*, but *desirous*, that I should state to the public their conversion to a firm and happy belief in the immortality of all human souls. Scott was for many years an intelligent but inveterate materialist, who could not believe in the existence of any conscious human spirit, except in connection with the material

organic brain. He says he often desired to believe in man's future existence, but could find no proof of it adequate to rational conviction. He also rejected all the so-called supernaturalism of the Bible. When he first began to read of Spirit Manifestations in the papers, and even after they came into his own neighborhood, he considered the whole thing a *contemptible humbug*. He ridiculed the very idea of spirits communicating with mortals, and for some time stubbornly refused to witness what was going on at Mr. Wilcox's. But his conversion is complete. Mr. Wilcox was brought up an atheist, and says he hated the very sight of the Bible from childhood. Now he reads it frequently with exceeding delight, especially the New Testament scriptures. The spirits have often called on him to read a chapter at their sittings, and made strong demonstrations of approbation at the rehearsal of every impressive sentence. It is not long since that the reading of that excellent chapter, 1 John, 4, was called for. Mr. Scott was present at the time. All in attendance were most seriously affected by the significant emphasis which the spirits gave to the sublime principles therein expressed. Mr. Chase has spoken for himself in his communication.

I am happy to know that many other equally unexpected and salutary conversions have been wrought by these despised Manifestations. Doubtless, religious bigots, who denounce every rejector

of their peculiar *doxy* and sectarian yoke as an infidel, will say that such conversions are worse than none; but these men, as well as all the rest of us, are the most dangerous kind of infidels; and that it were better we were all brutish atheists, rather than what we are. I understand all this, and clearly perceive, that so far as Pharisaical selfishness and craft are concerned, these conversions, with the whole reformatory, spiritual and moral movement of which they are incidents, are dangerous. Yes, they are dangerous to hoary error and time-honored evils; but in respect to human redemption, progression, elevation, and absolute welfare, they are indescribably propitious, auspicious, and cheering. They presage the coming of that glorious future, when "all shall know the Lord, from the least to the greatest," and when "there shall be none to harm or destroy" in all the earth. Therefore, let the hopeful chant, till it be fulfilled, the angelic anthem,—“Glory to God in the highest, on earth peace, good will to men.”

CHAPTER XII.

JOHN M. SPEAR'S MEDIUMSHIP.

Remarkable cases of healing, or the relieving of pain through the touch of his hand—Drawing curious figures and symbolic representations—Receiving texts and skeletons of sermons to preach from at particular places, &c.

JOHN M. SPEAR, of Boston, is well known among the philanthropists of New England for his active benevolence, particularly in behalf of the poor prisoner, and other perishing classes of humanity. He is a man of great truthfulness, simplicity, and conscientious earnestness of character. A few months since he found himself beginning to be developed as a spirit medium. His mediumship has been distinguished by very peculiar and striking manifestations. His eldest daughter is also a good medium. The spirits write through him, remove the pains of the sick by the touch of his hand, draw very mysterious figures on paper, send him on special missions of mercy, give him texts to preach from, with skeletons of the discourse, &c., &c. By his permission, I give a chapter of statements respecting what has transpired under his mediumship. I commence with what may be called cases of healing, or relieving the sick.

The Abington Case. This case has been given to the public in a recent pamphlet, by a Boston gentleman, *in cog.* The pamphlet contains an able Reply to Professor Pond's articles in the Puritan Recorder. When that pamphlet was written, Br. Spear did not feel prepared to have his name announced in connection with this subject. He is now willing to be known as a spirit medium, and to bear whatever responsibility or reproach may rest upon him on that account. Having thus far explained, I take the liberty to save myself a little labor by making, from the pamphlet referred to, the following

E X T R A C T :

“I know a clergyman noted in this and the neighboring states, for his pure charity and active benevolence, and who, when alone in his study, receives such communications as the following, written out by his own hand, without thought or volition:—

““You must go to A. tomorrow night. You will be wanted there. Call on Mr. D. V. Go with your horse and chaise, and leave B. at 2 o'clock precisely. That will bring you where you will be wanted, in season.

““Go by the way of A. Do not fear to do as you are guided. All will be well. Tell sister B. I will watch over you while you are from home. She shall see good come of this direction, and

will be satisfied with it when you get home from the journey. I am your friend, and will protect you from all danger, and will lead you safely and pleasantly home.

“‘D. V. lives in A. You do not know him. It is not your brother-in-law in H., of whom you have been thinking since you have been impressed to write this communication. He lives near D. H’s house. I shall impress you again tomorrow to go. Go,—go,—go. O r.’

“‘The next day this was written :—

“‘Dear Brother S.—I know the state you are in. You would like to do as you are directed, but you doubt. Fear not. It shall be well with you. Can you not trust? Remember John Murray. He had faith, and went as he was impressed. God helped him, and He will help you. Be of good comfort; I love you, and will lead you on in the path of duty and peace. Go to A. Go,—go,—go. O r.’

“ (After arriving at A.)

“‘Go down to D. V’s house in the morning with Mr. P. You will have a work to do there very important. Do, oh do, as directed. It will be well. I will teach you when you are there.’

“‘These communications are copied from the original, as produced through the gentleman’s hand, without any mental or physical exertion, in the same way as Dr. Taylor’s experiments were made; the genuineness of which, as not resulting

from deception, not even our author suspects. This case presents a peculiar instance of thought-reading, yet not by a clairvoyant, or other person, either in a normal or abnormal state;—for the gentleman was alone in his room, and yet his thoughts about the name D. V., he says, were accurately perceived. Nor can this be considered as a reflection of his own mind, for here were persons and facts, of which he avows his entire ignorance; never, indeed, having seen the man named D. V.

“It will be observed that no intimation of the real object of the mission is given. This made him distrustful at first, but the repeated assurances of protection, and the necessity of confidence, at length inspired him with the requisite degree, and he started.

“On arriving at A., and inquiring for the person named, he found there was such a one residing three miles distant. The next morning he reached his house, and found the man sitting up, but in great distress, and with head and face closely bandaged and bound. The conversation naturally turned on the complaint; and while the patient was relating how intensely he was suffering from neuralgia, and how he had been deprived of sleep for two weeks, our friend’s hand was slowly and involuntarily raised to the sick man’s face, and gently touched him near the ear with the tips of two fingers. The patient suddenly started, and

with both hands clasping his leg, and raising it from the floor, exclaimed—

“‘What did you do to my leg, sir?’”

“‘Nothing at all,’ replied our friend, ‘I unconsciously touched your face, but cannot tell the object of it; but I did nothing to your leg.’”

“‘But I am sure you did, for I felt it all through me.’”

“‘Well,’ said our friend, ‘I guess it is all right; though there is some mystery about it, it is probably all for the best.’”

“‘I think so,’ the man replied, ‘for I feel much better for it. Indeed, my pain has all left me.’”

“I am authorized to say it did not return. This occurred the 3d day of last April.

“We omit, as unnecessary for present purposes, all theorizing speculations on the above facts thus briefly condensed, and will only add, that the same gentleman has, in the same incomprehensible manner, been directed to make several other journeys, in one case, of more than a hundred miles, and for purposes entirely unknown, and only ascertained as they became accomplished through his own unconscious agency.

“‘These things, whatever may be their cause, certainly appear more like ‘angels’ visits,’ than the wanderings of devouring devils, and although they may be ‘few and far between,’ let us be thankful that they are bestowed at all.’”

I learn from Br. Spear, that D. V., the person above mentioned as experiencing such instantaneous relief, has since deceased. He remained easy, and seemed to be recovering his health for several days, when a fresh exposure brought back his disease with augmented violence. Br. S. received directions from the beneficent spirits to visit him again in his extremity. But when he arrived, the sufferer was surrounded by persons who would not permit any attempt to render him *spirit-relief*. So they blistered and leeches, and wrought upon him, according to their medical wisdom, till he expired.

Another Case. One morning, his daughter Sophronia, the medium before mentioned, received a hand-writing from the spirits, directing her father to call on and relieve a certain lady, one of his friends, that day at noon. He thought this very strange, as he supposed the lady to be in health. However, he called on her as directed, and found her suffering from a very severe pain in the top of her head. She said she had been subject to turns of this distress for some time, and that during its continuance life became almost intolerable to her. On quietly sitting down with her for a little while, his hand was raised, and applied to her forehead. Immediately the pain lessened, and what was left seemed to locate itself in her neck. When he saw her again, the pain had completely left her head and neck, and she complained

only of a peculiar soreness in her feet. This symptom soon passed away, and she has since felt no further inconvenience from the illness, from whose frequently recurring visits she had so grievously suffered. This lady gratefully acknowledges the relief imparted to her, but professes no settled faith in spirit-interpositions, and is wholly averse to having her name published. I therefore refrain from giving it, though it is in my possession.

A similar case was that of Mrs. Pierpont, wife of the Rev. John Pierpont, now of Medford, Mass. She had been subject for several years to a painful affliction of the head, which at times quite unfitted her for business and social enjoyment. She was speedily relieved by the same mysterious interposition, and is daily rejoicing in the blessing conferred on her.

Only a short time since, a lady in Georgetown, Mass., was struck by lightning. Having partially recovered from the shock, she remained for several days exceedingly distressed for breath. Br. Spear was strongly impressed to attend the Anti-Slavery Convention, then about to take place in that town. He went, and there met two friends, who also were Media. While conversing with them, one of their hands was written with to this purport—"I want J. M. Spear to call on that poor woman who has been struck by lightning." It was signed, "Franklin." These three Media were all previously ignorant that such an event

had occurred, not being residents of the town. But it was well known to those who were, and the particulars readily given. However, neither of the three was disposed to have the request complied with. Br. Spear was very much fatigued and exhausted, and his two friends insisted that he ought to remain quietly with them for conversation. Objections and excuses were pleaded in abundance, but "Franklin" still urged his request, that the poor woman should be visited. One of the Media said, "We want Mr. Spear to stay with us, that we may enjoy the interview." It was immediately written by the spirit,—"*Who are you?*" It was asked, "*Who will go with him?*" The response came promptly, "*Who but I?*" It was near evening, and if any thing should be done, it must be done soon. Br. S. became so impressed with a sense of duty to go, that finally, in spite of his own weariness and the remonstrances of his friends, he started. For the first hundred rods, he says it seemed extremely burdensome to drag himself along. He had a mile and a half to walk. It was not long, however, before he felt such an elasticity animating his steps, that all tiresomeness of effort ceased, and before he was aware of it, he had arrived opposite the lady's residence, and meeting a man was directed to her door. He introduced himself as a friend, who had heard of her affliction, and who, having had some success in alleviating distress, hoped he might be of some

service to her. He seated himself near her, and instantly both their hands were raised so as to present the palms parallel to each other, two or three inches asunder. The Medium's hand seemed to him to be absorbing some subtle, imponderable element from the lady's limb, which pained him but relieved her. Soon she looked up to her husband and said, "That distress has left me. I can now breathe freely." This was the first intimation Br. S. had received that her difficulty was in breathing. She was completely relieved, and *he* returned to his lodgings with a joyous heart and an approving conscience; though with a strange aching of his hand and arm, which lasted nearly an hour.

The Drawings. These are very strange and curious. I can give but an imperfect general description of them. One must see them, in order to get a tolerable idea of their peculiarities. Br. Spear declares that he never had the least experience, exercise, instruction, or taste in this business of drawing, and that, in forming these singular figures, he had no conscious design or idea what his hand was being moved to draw, but went on from line to line, and touch to touch, through the entire execution of them, under the impressions and controlling guidance of an intelligent will distinct from his own. Nor have they yet been explained to him; nor does he believe that he could, of his own skill, make any decent

copy of them. He used no scale, dividers, parallels, or other instruments, except pieces of coin, which, in some instances, he was impressed to make use of in forming certain small circles. He was impressed to procure a few large sheets of paper, some writing quills, and two or three different colored inks. All this was unaccountable to him, as he had long discarded quills for their metallic substitutes, and scarcely ever made use of any other than ordinary ink, or writing paper. Thus he went forward, not knowing from moment to moment what was to be done next. But his hand moved to and fro in a very ingenious manner, forming squares, triangles, circles, and all kinds of figures, in all kinds of combination, and with all kinds of ornamental finish. He was subject to interruption almost every moment, yet when he returned to his sitting, the work was resumed exactly where he quit it. Numerous mottoes, choice passages of Scripture, &c., appear in the open spaces, and all about the various devices; which he was directed where to find and how to insert. What is to come of all this, or whether it has specific significations hereafter to be explained, remains an impenetrable mystery. I shall not undertake to describe these drawings more particularly. It is possible that *fac similes* of them may be published before long; especially if they should prove to have any important interpretation, and if similar phenomena should be developed through

other Media. This last has already happened in several places. It is in process now at Hopedale. The future must be waited for to explain it.

Receiving Texts and Skeletons of Discourses. This has occurred with Br. Spear repeatedly. Texts have been prescribed for him, in which he never before saw any important meaning, and skeletons written out, giving them bearings and applications of great pertinence. He has several times been directed to go and preach discourses from those texts, sometimes *with*, and sometimes *without* using the skeleton, to particular congregations, with the distinct understanding that his own mind should remain passive, and that a certain spirit should preach through him. And in all such cases he has realized a happy fulfillment of the promised inspiration.

All this is marvelous; yet who may presume it to have been wholly illusory? Doubtless many will confidently deem it such, and treat every thing of the kind with contempt. Once I might have leaned in that direction. But I have seen too much that my native ignorance deemed *impossible*, not to have been rendered modest in my scepticism. Truth is truth, in spite of all ignorance and unbelief. And there is a vast ocean of truths, which man will have to learn sooner or later. Shakspeare put into Hamlet's mouth a pregnant saying, often quoted by the learned, though poorly appreciated by too many of them, viz. :—

“ There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.”

If this were better remembered, we should probably have fewer scoffers, and more honest learners, among mankind. Let no one make a fool of himself, either by extreme credulity, or by self-conceited incredulity. The *latter*, though a more *respectable* fool than the *former*, is often a *greater* one.

CHAPTER XIII.

COMMUNICATIONS

Purporting to come from the spirit of Adin Augustus Ballou, who departed this life Feb. 8, 1852, through Elizabeth Alice Reed, of Hopedale, Writing Medium, &c.

THE communications which occupy this chapter are copied from the Practical Christian, in which they were originally published. I have been repeatedly asked *how* these communications were given, *whether* I confidently relied on them as *really* from our dear son, *whether* I did not think they originated in my own mind, &c. In answer to these questions I can only say, as I have heretofore said: 1. That they came through a Medium who, I firmly believe, is morally incapable of intending to deceive, and who declares that she is unconscious of originating the ideas, or of any volition to express them in writing; but that simultaneously the ideas were strongly impressed on her mind, and written out with her hand, by a spiritual intelligence distinct from and superior to her own. 2. That I have no good reasons to doubt the *substantial genuineness* of the communications, but many for accepting them as entirely reliable; yet that so long as there remains even a *possibility* of the contrary, I have to confess a frequently rising

anxiety to receive some *absolute demonstration*. Whether I ever shall receive such a demonstration while I remain in the flesh, God only knows. All I can do is, to accept with gratitude what has been, or shall be dispensed. 3. That I am wholly unconscious of originating a single idea in these communications, and cannot see one particle of evidence for believing that they were psychologically derived from my mind. Many of the ideas are unlike any that I had previously formed; and those fundamental ones, in which my son was educated by me, are as independently expressed, as they ever could be, were he alive in the flesh to utter them. And I must say that, to my understanding, there never was a more absurd hypothesis brought forward to account for unquestionably intelligent effects, than that they proceed from *utterly unconscious minds*. On such a hypothesis it may be presumed, that unconscious minds have produced all effects, natural and artificial, in the universe, from the creation of a planet, to the making of a watch. Unless something better than mere supposition and assumption can be brought forward to render such notions probable, men ought to blush at the thought of using them in this discussion. They are utterly unphilosophical, and contrary to all settled analogies of cause and effect. Nevertheless, let every one be fully persuaded in his own mind. I cannot afford to quarrel even with unreasonable scepticism. I have always had as much as I could do to over-

come my own. I rejoice that Heaven has so developed my intellectual and moral nature, and so unfolded the great realities of immortality before me, that I can firmly believe what I do. By the faith I have I will walk, till it be superseded by glorious and absolute knowledge. With regard to the following communications, I will only add, that I hope no one will grudge the comfort they afford to bereaved hearts, however slender may be considered the thread on which that comfort is suspended.

C O M M U N I C A T I O N S .

(Feb. 14.) Have faith in God. He will cause the promises of His Gospel to cheer and sustain you in this hour of trouble. "Let not your hearts be troubled; ye believe in God," believe also that He is able to save you in all your troubles and afflictions.

Have patience; you will all join me in the Master's own good time. Mother will soon feel better, I think. How the angels rejoice that I am with them! How will you rejoice—all, when we meet in this happy sphere.

I hope to be able to move mother's hand soon. Have faith and patience, dear mother; I shall ever be with you to comfort and bless. Mother, this is Augustus writing—do not doubt.

(Feb. 15.) I wish to say to mother and all of

you, that when I passed out of my clayey tenement, I did not suffer, but was so happy I am unable to describe it. Have you read Davis's Philosophy of Death? He was pretty nearly right in that part of his work. So the spirits (my companions) tell me.

Do not think so much of my last illness; it was the *gate to glory*. Think of this beautiful land, where we all shall soon be reunited. You will be elevated to purer communion with perfected spirits by what seems to you a terrible blow.

(Feb. 16.) I wish to say a word to mother. She wishes to be a Medium for writing. She will be, but now she is weak and exhausted, and could not bear it; and therefore I shall not attempt to influence her in that way. But she is susceptible to impressions, and she must not doubt them. I am with her, and do comfort her; it is not imagination at all.

We form incorrect ideas of what our feelings will be when we are received into the spirit world. *It is right*; we could not perform our duties while on earth, if we had a full conception of the eternal world.

I want him [father] to preach from 1 Cor. 10: 12. The Hopedale people are in a condition to be benefited by such a sermon as he would preach from that text. [The words are—"Let him that thinketh he standeth take heed lest he fall;" and

were preached from, as requested, on the ensuing Sabbath with good effect.]

Ques. Can you see spirits in other spheres, and at a distance from you? *Ans.* I distinctly see all spirits who are near to me, as I formerly saw my earthly friends. And I now see spirits more easily than I do mortals. I cannot look through infinite space, as I once supposed spirits could.

Q. Were you with me to impress me with your presence strongly last Sunday, when I was returning from meeting? *I was.* *Q.* Can you tell me where I was at the moment I was most sensible of your presence? Near William's, as you were coming from the school-house. [Exactly correct.]

Q. You say you are a teacher; can you explain somewhat the particulars? *Ans.* I teach those younger than myself. Many children inhabit the fourth sphere, as they do all the spheres higher than this, and one lower, the third; but in the first and second there are only a few children. Few are so low as to go into that state. We have a peculiar way of gathering knowledge: study is made a pleasure—one of the greatest we have here, where all is pleasure. A knowledge of the sciences is combined with religious knowledge. Words are inadequate to express our manner of gaining information; it is delightful. We study to *get a knowledge* of all which earthly scholars do, but not through books. The Teachers' thoughts are ours, the moment we behold their faces, if they choose

to have it so. Ideas are not confused ; but the *will* to learn we must have, or to learn is impossible. I have not given you a very clear idea of it ; but more hereafter.

[Interrupted by company. Letters of condolence received by his sister Abbie, and read with weeping.] My *weeping Abbie*, those letters call forth tears, although there is consolation in them. Such praises as I receive are all undeserved. Weak was I, and erring, as others of my kind. For all that was good I am grateful, as it has been such a source of hope and strength to all the dear friends I have left—*left*, did I say ? No, I am with you all. You will yet realize it even more than you do now. And Abbie, you cannot love to have me write more than I love to do so. You will have more and more. There will certainly be *unmistakable* communications from this beautiful world, in a short time. Death will lose its terror. We shall indeed be separated ; but I wish you to feel that I am *so much more happy*, and am exerting an influence over you more powerful for good than I have done, or ever *might* have done, had I remained on the earth.

(Feb. 19.) Q. Do you seem to be at a considerable distance from the earth ? And how does it appear to you ? Ans. At quite a distance ; we see all the earths, as well as the one you inhabit. They do not look as stars or planets do to you.

They are indeed worlds like yours, and we see them as such.

Q. Have you any thing analogous to sleep, or refreshment in your state? *Ans.* Our rest is change. Our food is spiritual. Knowledge is food. Spirits more enlightened might explain more than I am now able to do.

Q. Have you seen any spirits that were really unhappy? *Ans.* I have seen those not as happy as myself, but none that might be termed *unhappy*. Conscience is a fearful tormentor, and spirits, even after they reach the fourth sphere, are not supremely happy *at all times*.

Q. Do you distinctly remember what occurred to you while on earth? *Ans.* Perfectly so. But many things which were once unexplainable, and sources of unhappiness to me, while on the earth, are fully explained now. To think of the past to me is delightful.

Q. Respecting the transition of a spirit from place to place, &c., &c. *Ans.* I remove, but it is with the quickness of thought. I do not come into the room [necessarily], *but am and must* be near, to communicate freely. If I wish to be here, I am here at any moment; and if I wish to return, I return as quickly. During last evening's sitting, I returned to my [spirit] home several times.

Q. Have you dwellings, &c.? *Ans.* We are in open space; our dwelling is immensity.

Q. Concerning appearances of things in the

spirit world. *Ans.* Things analogous to *nature*, but not to *art*, we have.

Q. Concerning spheres and the qualifications of spirits for particular spheres. *Ans.* We go into the society of purer spirits when we enter a higher sphere, and that is what we mean by the term. [The qualifications of a spirit for a particular sphere] all relate to character, moral and spiritual. Those spirits who inhabit the second sphere, and the *first* also, have no desire for the society of seventh-sphere spirits, and consequently never or *very seldom* see them. Spirits of the fourth sphere and upwards do indeed *exert* an influence on those of the first and second; but it is in a similar way to that in which we influence you.

Q. Can you describe how you are able to write through a medium, &c.? *Ans.* I feel as though I enter into her for the time being, or as if my spirit entered into her. I am disencumbered of my spiritual form, and take hers. More than one spirit can enter the medium at once. The mediums all go into the trance by means of several spirits entering the body at one time.

Q. Can mediums avoid going into faintings and trance? *Ans.* *Will* can prevent it, unless weakness is brought on by sitting too much.

Q. How can we insure a communication from a particular spirit with whom we desire intercourse? *Ans.* If your mind is concentrated on one spirit, and you wish to hear from that one, he or

she is generally present. Several spirits do not enter unless the medium sits too long, or requests it, as mediums do when they go into the trance.

Q. Can you describe the personal appearance of spirits in the lower spheres? *Ans.* They look far less beautiful than do spirits of the fourth sphere; and spirits increase in beauty of appearance as they advance to higher spheres. Those of the first look as the inhabitants of the earth do,—some of them are not as beautiful as earth's inhabitants.

Q. Can you read our thoughts? *Ans.* I can read your thoughts very easily when Alice [the Medium] is sitting; and can do so at any time more easily than when I was with you in the flesh.

Q. Have you any thing corresponding to prayer, singing, and other devotional exercises? *Ans.* Our prayers are continual. Our praises are continual. How could it be otherwise, where all is joy? We do not pray audibly. There is no need of preaching; the countenance is a never ending *sermon*; all are preachers here. But some cannot impress truths as others can. In this we are like to earth's inhabitants.

Q. Can you pass through solid substances, &c.? *Ans.* My spirit can pass through any substance, but it must first be divested of the spiritual body [or form]

Spirits met me from the *fourth, fifth, and sixth* spheres when I left the body.

(Feb. 20.) I shall soon be able to give my testi-

mony without having it warped by the condition of the medium. You will know that your son is really a spirit, and with you often—nay, always, when your thoughts rest on me with deep regret. And in the silent night-watches, when steeped in forgetfulness, in dreams you will still behold me, as I was on the earth, or as a beatified spirit. Mother may and probably has beheld me in her dreams. I have endeavored to impress my image on her mind, but am not certain whether I succeeded in doing so.

[In answer to a question.] I have a spiritual form, which I assume or cast off as occasion requires. I have my spiritual form or body when I communicate by tippings or rappings, but to *write* my spirit must enter the medium [without its form], otherwise I am unable to control her will or muscles. You are aware that I assume my form at a moment's warning. The moment I leave Alice's [the Medium's] body, I assume my own. If I hover near you at other times, my spiritual form is with me. The doors do not have to be opened [for our admission], as we do not have to enter the room to move the table, &c. It is done by an effort of the will; which at present we are not able to explain fully—partly because you could not understand it, and because you are not in a condition to know it.

[Ans. to question respecting what constitutes one a medium.] I wish I could explain it, but am

unable now. It depends upon peculiar conditions of the *physical* system; although a pure-minded medium will receive [correspondingly] high communications. You are aware that some persons have become mediums, and continued to be such but a short time, owing to some change in their health or constitutions.

Q. Concerning how mediums happen to fall into fainting fits, and other nervous irregularities. *Ans.* They abuse themselves by sitting irregularly, and *too much*; by sitting in the midst of crowds—sceptics and those who trust implicitly, all gathered together, forming any thing but the harmonious circle which should surround a medium. They are reduced to the state you speak of by these abuses, and by their own opposition to it. Mediums should be calm, passive, prayerful, *waiting* for the truth, no matter how much it conflicts with their preconceived opinions. It would be next to impossible [for us] to write freely with a person dispossessed of conscientiousness and religious trust, or one *entirely devoid* of those qualities.

Q. Are we in danger from evil spirits? *Ans.* It depends upon yourselves altogether. With the deep religious and prayerful spirit you manifest, I see no danger of evil spirits. Spirits from the first, second, and third spheres are the only ones we call *low* spirits, and they are not attracted to the prayerful, devout, the sincere seeker after commu-

nion with elevated spirits. They seek for congeniality, and go where they find it.

[Ans. to question.] I can communicate with those in the lower spheres, and can send into those above. I can visit the *fifth* sphere now, and *do* often. After arriving at the highest degree of the fourth or *any* sphere, we are allowed to visit the next higher. This is well. We desire to inhabit said sphere after visiting it; and to *will to do so* is equivalent to going there; or at least we are sure to inhabit it in a very short time.

[Ans. to question concerning directions for becoming mediums.] The same directions for all who wish to become mediums. Sit once a day, and fix your mind on the spirit with whom you wish to communicate. Lay your hand passively in your lap, and wait calmly until we are able to move it. Where there is a sincere desire for spiritual communications all good spirits desire to manifest themselves, and improve every opportunity to do so.

(Feb. 21.) [Ques. concerning errors in communications, &c.] *Ans.* I must charge it to imperfection, and want of passiveness in the medium. You may often at first get contradictory communications. It requires much patience to wait for all weakness of mind and body to be corrected in most mediums.

Q. How near must you be to communicate?
Ans. We must be within a few feet. We some-

times enter the room, but are not necessitated to do so. We cannot communicate miles off; or spirits from the fourth sphere cannot. As we advance to higher spheres, we can communicate from a greater distance.

Q. Is it right to aspire to converse with spirits, &c.? *Ans.* It is right to *aspire* after it; but it may not be possible for you to hold converse with spirits—not entirely owing to your spiritual condition, however. That might warrant it, and yet it may not be the will of the Infinite to have it so.

Spirits of the higher spheres, the seventh and sixth, are termed angels. All are angels in the Celestial sphere, the one great Sphere above all others.

(Feb. 24.) Be hopeful. I shall yet make my presence such a reality that you cannot doubt it. Your thoughts are upon me so much, I am very much drawn towards you—more than spirits usually are towards their earthly friends. The oftener you indulge in meditation-on spiritual things, the more easy will it become for me to manifest myself to you. Do you not often feel in those seasons of meditation that I am with you? Can you not almost feel my presence? It is at such times that I am near you, and you are blessed, as you are not under other circumstances.

Q. Concerning Adin and Pearley, two brothers who died young, many years since. *Ans.* I often see them. They have various occupations, as

other spirits have, but are not confined to any one thing. They are with me usually when I visit you. They are here now. [Question about their looks and personal appearance.] There is a family resemblance in all spirits, so far as I have observed. Adin and Pearley are *men*, as much as if they had lived on the earth until they became such.

(Feb. 25). Q. Have you heard, or do you know whether we are to have any remarkable manifestations from the spirit world soon? *Ans.* I have heard and *know* that there is reason to expect great and astounding manifestations from us within two or three years. These communications are but a commencement of what you may expect.

Q. Can you give us any distinct conception of the scenes around you, and of your sensations? *A.* What should they be but joyous? You cannot expect me to describe them. I should know of nothing earthly with which I could compare our sensations.

(March 5.) [On Saturday, P. M., (of the day his fatal sickness commenced at night,) as he was returning to his boarding place, he suddenly received a strong premonition, seemingly as from a spirit speaking to him in these words: "*You are going to be very sick.*" He mentioned this to Mrs. Washburn, his hostess, twice during the early part of the evening; adding that he had not felt so well as on that afternoon for some weeks. Re-

ferring to this premonition, he now, March 5th, says:]

Pearley [his spirit brother] impressed me with the fact that I was going to be sick, on that Saturday afternoon. He has informed me of it since I came here.

When I survey the glories of the Spirit Home, and contrast them with the minor beauties of the earth I once inhabited, my soul thrills with joy unutterable. I am amazed while with you, that you can ever shed a tear at my change. And if to me the transition is so delightful, when my path was so cloudless on earth, what must it be to the children of affliction! Ah, the joy that I have witnessed when some, whose way through life was ever gloomy, first beheld the wondrous glories of our world! You must *taste* it, *feel* it, to understand it.

Q. Could we have done any thing effectual for your recovery? We have often reflected on it with sad anxiety. *Ans.* You must not think of it. It is not well to do so. You could not have done any thing which would have restored me to health; although you might have *relieved* me somewhat, had you been with me earlier. I do not like to recall it; you must look above. Think not of what *I* suffered, while so many *are suffering* now, and I am so happy here.

Father, I am fast advancing. The glories of

higher spheres are daily unfolded to me, although I still remain in the fourth.

(March 8.) Blissful thought! all darkness turned to light! I am enraptured, nor can I express my joy. I see in my mind's eye trials and sorrows innumerable for Earth's inhabitants; but beyond it all is the prospect of a brighter day; when among all the blessings, not the least shall be communion with the spirits of the pure and good. Some of you will see that day. Do you ask how I can foretell this? I know how the inhabitants of other Earths have progressed, and the order is the same in all. It will be gradual, and some years will pass before a great change. You have already had phrophecies to this effect; heed them. Father, be patient, watch and wait. Another century cannot commence, before this great change will be wrought. I may not tell you more. I say again, be patient, watch and hope.

(At sundry dates not noted.)

Miss Cornelia Strange, one of the Entering Class at the Bridgewater Normal School—which class was much under the instruction of A. A. B. for the eight weeks of his Teaching—was taken sick about a week after his death, and deceased a week later. She purported to be present one day, and communicated as follows: “Cornelia Strange is here, and happy to communicate. My dear Teacher is with me, and with what joy were we reünited! Friends on earth we were, but truer friends in

heaven. Ah, friends, how can you weep, when we are in such a blissful clime? I entreat you, think of the time when we shall all together join in anthems of praise to the Sovereign of this lovely Home, the Spirit-Land. Hallelujah! Hallelujah!"

Augustus to his sister Abbie :

You must not think of me as I should have been, or as I was, but as a spirit hovering near you to soothé and bless. True, I should have been with you now in body, [it was vacation], had I lived ; but is it not more blessed to have a spiritual companion and comforter than an earthly? You have no need now to think of me as subject to temptations and trials, but as one who, *freed from them*, may still be with you, still cheer you with hope and consolation, and at last welcome you, when your pilgrimage shall end, to these blessed mansions, where love and joy shall ever abound. Is it not selfish in you, Abbie, to *think* of wishing me back to the earth, when you so fully realize the sufferings which I have escaped by my early removal from it? Hope still—trust in the Redeemer—and in all things you shall be able to say with your whole heart, "He doeth all things well." Think not more of those who have passed to the Spirit World before you, than of the many dear friends left behind.

(March 23.) [To his parents, &c., just after Quarterly Meeting at Hopedale.] See you not

how all your afflictions work for good? Be not disheartened; brighter days will dawn upon this benighted world; brighter days upon Hopedale. Surely you see evidences of this already, in the earnest zeal of those with you, and in the deep interest of many abroad. Your meeting has been one deeply interesting to many, *very many*, good spirits. We have an ardent desire, oftentimes, when such meetings are held, to manifest ourselves in some unmistakable way; but you are not prepared for that yet.

I wish to tell you first, that since I last wrote, [i. e., nearly a week since, as understood,] I have entered the fifth sphere. I am surrounded by many who were friends of yours, and of the Hopedale people.

[In answer to remarks of his father.] True, this is a bright and happy world, but I can leave it with pleasure to do any thing towards consoling you. The earth you inhabit is not all darkness and gloom—although many the sorrows, you must all pass through before entering a better. Few persons have as just conceptions of the Spirit Home as you do, father and mother; but you, too, have fallen short of the reality in your ideas of it.

I would gladly do much more than I am at present able, that you might realize my presence oftener; and you must remember that I am obliged to wait as well as yourself; which is not very agreeable when we behold all the sins and follies

of Earth's inhabitants, and feel that were they in a right state, individually and socially, we might do so much to benefit them. But the time is not far distant when we shall be able to do so. What joy *then* for *you*, and for *us*! Do not think I am afar off, when you do not receive long communications. Think rather of the time, when to have seen the *half* of what you now see, and believed that it came from spirits, would have given you unspeakable joy. Does it not now give you much happiness to know we are near, and can in some degree make our presence felt, even though you may wish for something more striking, more convincing to all around?

Do you wish the society of pure spirits? Make yourselves pure and holy in thought and conversation. Listen to the breathings of the Divine Spirit, nor fail to heed its warnings. Your experience has taught you that your happiest moments are those spent in communion with the Deity. Why then seek for happiness in any other way? The cares of the busy world weary and perplex your minds, and from them you gladly turn to the joys supreme which you find in forgetfulness of them all, and in communion with the Infinite.

(April 1). Oh, my dear mother, you may not know how happy I am in watching over *you*, and others of my earthly friends. It is one of my greatest joys.

It is not right that the glories of the Spirit Home

should be all unfolded to you now. You are not prepared for it; neither is it in our power to tell you much more than we do. When we shall be able to control mediums entirely, so that their thoughts and ours shall not be mixed, we shall have much more to say. As yet there has been none whom we could entirely control.

What a glorious thought, that we shall all one day be united in this blissful Home! You will then be able to comprehend *all*—perfectly to understand why I was taken from you. You begin to do so now. Hope my friends, hope evermore.

(April 4.) It seems as though all the joys of my Spirit Home were enhanced by the pleasure of holding converse with my earthly friends. Trust in God. He superintends all things, both the present and future. Angels watch *your* progress, and the progress of all with deep interest. The portals of Heaven are opened wide, and the inhabitants of earth are entering constantly. The joys, the *glories* of our Home amaze, entrance them; and as they gaze enraptured, they are welcomed with seraphic songs to this land—truly a “land of rest,” but a rest so active, that were you to know the full extent of it, you perhaps would think it must be wearying.

How glorious the thought! You shall yet hold free converse with spirits—pure and perfected spirits; and their revelations will astonish the world, while they will assist in the great work of

Reformation which now seems to move so slowly. It is moving *slowly* but *surely*, and by "Faith's discerning eye" the pure and good already see the dawning of a new day. I speak to you much of Earth's reformation; but it is so certain that it will come, I wish to infuse into your minds a portion of my own Faith and Hope.

It seems to me strange that you are not as full of hope and joy as myself; and when I see father and mother sad and desponding, mourning my departure from the Earth, I can hardly endure to have them so. I wish to have them look into the future, and see as I do, how all these things will work for good. Trials and sorrows I also see, but beyond those the eternal reign of peace and righteousness. Your reward will come then, father, and also the reward of all true souls, who are and have so long been laboring for the redemption of the world from its weight of sin and wo. I will not write more this morning, but bid you adieu. Only let me once more entreat you to look with the eye of *faith* into the *future*, and with *patience wait*.

(April 23.) Day after day passes, and spirits continually watch the progress of this new light, a light which is dawning upon many a soul heretofore wandering in scepticism, without God or a Saviour. Oh, that this light may soon dawn upon the benighted souls of all mankind! Then will the great day of jubilee have come, and with it the

sorrows of the past be done away. The tears of the mourner shall be dried, and at the departure of each soul from the world will be heard songs of rejoicing and anthems of praise—praise that a spirit is born into the Eternal world.

Listen still, my friends, to the voices which speak peace and consolation to your inner natures, and while you enjoy the pleasure of conscious communion with spirits, think of those who in the darkness of their souls can feel no such consciousness.

Oh, rapture divine! The glories daily unfolded to me fill my soul's whole nature with such a realizing sense of the goodness of the Infinite Author of these blessings, that I would fain impress you with some portion of my joy. I look, and all *good* spirits look with peculiar pleasure on the great work of Social Reform. When we look upon the world around you and see how vanity, self-love, sensuality, and kindred vices fill the hearts of the greater part of mankind, how the desire of wealth, and the love of power cause man to oppress and enslave his brother man, we are made to rejoice by turning our eyes to this Dale, and in the vision of *faith* beholding the whole earth, under *such* principles and those even better, changed into the Eden that once was.

You cannot realize the love which is ever flowing from the inhabitants of the Heavenly Home. This unbounded love and pity exerts an influence,

which, though little understood or felt, is doing a vast amount of good; rendering many a heart, otherwise desolate, full of joy and peace; smoothing the couch of sickness and death, and while it ushers into immortal blessedness the departed spirit, speaks such words of hope and consolation to the mourner as no earthly heart could dictate. The guilty one, too, who at times seems almost unworthy of a thought, is under the influence of its messengers. With words of forgiveness and pity they continually turn his thoughts back to his days of innocence, or in gentle tones speak of the Saviour's love and sufferings, and with untiring patience continue their watch—restraining him from still viler deeds, even when they succeed not in turning him to virtue's ways. If pure and holy spirits can thus speak to the vilest of God's creatures, shall man with his frailty and imperfection disdain to do so? Ah, when will the religion of Christ be so instilled into the heart of man, that he will follow His example in visiting the poor, the ignorant, the sinful, and endeavoring to comfort, educate and reclaim!

The following is a communication purporting to come from the same spirit. It was received a few weeks since, through Mary E. Bowers, another Writing Medium, at Hopedale:—

When is this world to move, as does the Spirit world? When are men's thoughts to be condensed into spiritual ideas? When is the light

from God to cover the whole face of the earth? When, oh when, is the Church of God to be awakened with a new and holy zeal? When the great centre of the universe to throb and beat, as though some mighty power had awakened within? When is God to reveal himself in an unmistakable manner to feeble, suffering, and sinning humanity? When the dogmas of sectarianism to be scattered to the blast? When the prisoner to be loosed from his chains, and when the SLAVE from his galling fetters? When that God-like, God-born principle of Peace to reign triumphant? When the mocker of Religion to take off his priestly gown, and stand forth with a bared heart, and a knowledge of his doings? And finally, when is the world to be *redeemed*? When the principles are of *right*, and not of *might*; then, and not till *then*, will sin be a stranger, to the hearts of men unknown. God rules in love; and when his time shall come to do the good work, then will it be accomplished. But ye must work, and hasten it. Work not *for him*, but *with him*.

Be steadfast in well doing. God will prosper you, and spirits of the blest will aid you.

A. A. BALLOU.

CHAPTER XIV.

REMARKABLE MANIFESTATIONS.

In Boston—A strong case, in former times, among the Methodists in England—Visible Presences and Wonderful Writings in New York—Dr. Buchanan on the Extraordinary Demonstrations at Cleveland, O. Oberlin on Spiritual Intercourse.

THE present chapter concludes this work. I find myself strongly tempted to extend it, by making selections from the constantly accumulating mass of reported Manifestations; but the rapid increase of publications on the subject renders this quite unnecessary. Regular religious Circles have just been organized at Hopedale, for Spiritual improvement and communication. Should we realize the blessings hoped for through these instrumentalities, it is possible I may deem it my duty to prepare another volume, giving the results. I close the present one with a few strong cases, for which I am indebted to published testimonies of unquestionable reliability.

Remarkable Manifestations in Boston.

The following interesting article was originally sent to Horace Greeley of the New York Tribune,

by whom it was handed over to the Spiritual Telegraph for publication. It appeared in the first number of that paper, and is copied thence into this work. It was written by a gentleman who speaks of himself thus:—"During the year that I have been a resident of this country, after an absence of nearly half a life-time, spent mostly in the armies and navies of foreign countries, I had invariably ridiculed the whole theory, if theory there be, of spiritual communications by any means, until some time in February, when I was convinced by demonstrations which I was forced to admit could not have been produced by any human agency."

He then proceeds:—

"Happening to be at the house of William R. Hayden, Esq., Editor of the "Star Spangled Banner," I was requested to be seated at a table with Mr. Hayden and his wife, the latter being a 'Spirit Medium.'

"I complied, and within the half hour that I remained, very many incidents were communicated, through the medium, which had occurred in other countries, some of them many years ago, and which I know were not in my own mind at the time, until brought vividly back by being spelled out through the medium.

"I also received intelligence of my mother's death, of which I had previously been ignorant, and which intelligence was confirmed on the same

day by a telegraphic despatch, the date tallying exactly with that communicated by or through the medium.

“But the demonstrations to which I would call your attention were made to myself, and appear to be of an entirely different nature. Some three weeks since, the editor and proprietor of a paper in the city, being entirely sceptical on the subject, gave me a word or words, enclosed in an envelope which he had sealed and otherwise secured beyond the possibility of the contents being extracted, or in any way come at without leaving marks of violence. The envelope he gave to me with the request that I should find, through some ‘medium,’ the words.

“On the following week, being in the city, I gave him the envelope with the two words written on the back. He is satisfied that the envelope had not been opened. That same day I received another word or words sealed up as the first, from the hands of a gentleman, who is now, and has been for several years, the proprietor of a city paper, with a request similar to the first.

“I was sitting alone in my chamber at my residence, a short distance from the city, at about 11 o'clock on the night of the 8th of April, when, having just finished a newspaper article, on which I had been very busily engaged during the day, I leaned back in my chair, and taking up a guitar, which was the favorite instrument of my wife

while living, I commenced one of her native Andalusian airs.

“Five minutes might have passed, when I suddenly became possessed of a sensation unlike any thing that I had ever experienced before, and a few moments afterwards, I saw the form of my wife standing within arm’s length of my chair, and near the table.

“It is utterly impossible for me to describe her appearance farther than that she was, so far as features were concerned, just as she appeared in life; but there was a bright, almost dazzling radiance about her which defies description.

“After standing for perhaps ten seconds, with her eyes all the time fixed on me, she took up from the table, the sealed envelope, held it in her fingers, and smiled, as I had seen her a thousand times when living.

“I am as well satisfied that I saw the words in the envelope quite as plainly as I do these which I am now writing, as I am of my own existence. I took up my pen and wrote two names, whereupon the ‘presence,’ or whatever it was, laid down the envelope with the most meaning smile of satisfaction I ever beheld, and almost immediately took up a pencil and—I *did not* see her write, or lay down the pencil; but I *did* see the pencil laying on the paper, and there, too, I saw the following sentence written in Spanish, and the exact chirography of

my wife when alive:—‘*God has called a mighty army for my husband.*’

“Thirty seconds might have passed, during which time I sat and gazed at the ‘form,’ as free from agitation as I ever was in my life; when she spoke,—and I should have recognized *that* voice in an instant among ten thousand, even had I not seen her.

“‘*I must go now, but I will come again, sometime;*’ and the next moment I was conscious of being alone, although I have no knowledge how the presence disappeared.

“On the succeeding night I saw her in my room three several times after I was in bed, and if ever I heard words audibly spoken in my life, it was from that ‘form,’ saying: ‘*Husband, I have been to bless our little Inez.*’ [Our child, now nearly three years old, at Granada, in Spain.]

“On the following Monday I gave the words which I had written, together with the sealed envelope, to the gentleman from whom I had received it, and who, after satisfying himself that no efforts had been made to get at its contents, declared the names to be correct; then opening the envelope in presence of witnesses who had seen it sealed, proved, by comparing them, that they were correct in every particular.

“I received another envelope from a third newspaper editor that day, much more carefully secured than either of the others, and yesterday

I returned it to him, with the contents written out correctly.

“Now, sir, this is all past my comprehension. That the presence—the form of my dead wife is here beside me at times, I am fully convinced; and at *those* times I see the words contained in those envelopes.

“It may be all a mental hallucination: but I do not care to be convinced that it is so. The sensations produced by these visits are much too pleasurable for me to have the illusion, if it be one, destroyed.

G. R.

“BOSTON, APRIL 21, 1852.”

Manifestations among the Methodists.

The following article was originally published in “The Religious Messenger of the Philadelphia Conference,” many years since. It was authenticated in its time beyond dispute. I give it a place, not only because of its own intrinsic importance, but as a striking sample of occasional Spirit Manifestations through all past ages:—

“The following communication has been handed us for publication by a gentleman of this city, who received it as here stated, from the late eloquent and pious Summerfield, a short time before his death. We know the writer; he is a man who is distinguished alike for excellence of character, credibility, piety, and moral worth. His name

would at once remove every possible doubt, as to the faithfulness and correctness with which the narrative has been furnished, and as to the certainty that the account we now give, was communicated to him by the person above mentioned.—ED.

“The following account I received from the late Rev. John Summerfield soon after his return from England. Mr. Summerfield informed me that he obtained the narrative from the Rev. Richard Watson, the gentleman who is now writing the excellent work entitled, ‘Theological Institutes,’ one volume of which has reached this country. Mr. Watson speaks of Mr. Mills as being a man of integrity and good standing in the Methodist Church in England, and who was an actor in the extraordinary scene. Mr. Watson further informed Mr. Summerfield that he was intimately acquainted with Mr. Mills, and knew him to be a man of the greatest moral worth, and by no means credulous.

“Mr. Mills had preached on a circuit in England, in which lived a man by the name of James, and his wife, with whom he was intimately acquainted, and at whose house he lodged when on the circuit. He having traveled the circuit one year, left it to attend Conference, and was returned to it the second time. But in the interim, an epidemic disease had prevailed in the place where James resided, and both himself and his wife were carried

off by it suddenly, and within a short time of each other. Mr. Mills, however, as usual, went to his old lodging, which was then occupied by the children, but felt gloomy and distressed at finding the abode no longer enlivened by the presence of its former pious heads, who had been his intimate friends, and in this state of mind retired to rest in the same room in which, on former occasions, he had been in the habit of sleeping.

“Soon after laying down, however, Mr. Mills, with considerable astonishment, heard, as he supposed, some persons whispering in an adjoining room, into which he immediately repaired to ascertain who they were, but found no one. He again laid down and concluded that he must have been mistaken, but the circumstance brought to his recollection a rumor which he had heard at a place not very distant, and to which he had paid but little attention, that James and his wife had been seen several times since their death. While thinking on this rumor, he again heard the whispering renewed. This increased his surprise, and a second time he arose and searched the room, but with the same result. He arose the third time from the same cause, but after a strict search could find no one. After this he resolved to disregard it, and fell into a sleep and heard nothing more. The next morning he left the house, without mentioning the circumstance to the children, to attend an appointment about three miles distant;

and as usual, dined at the house of a pious old lady in the neighborhood of the place. This woman, though poor and aged, had always insisted on the preachers staying with her, and through respect for her age and excellent character, they indulged her wishes. She provided for Mr. Mills a frugal repast, but declined eating with him, stating that she preferred waiting on him.

“The old lady was generally known by the familiar name of Nanny, and by this name she was called by the preachers. While Mr. Mills was eating his morsel, Nanny, who was seated some distance from him, said, ‘Mr. Mills, I have a request to make of you.’ ‘Well, Nanny, (he replied,) what is it?’ ‘Why, (said she,) that you preach my funeral sermon on the next Sabbath.’ The request astonished Mr. Mills, who looking at her with surprise, said, ‘Nanny, what is the matter with you? Have you lost your senses?’ ‘Oh, no, sir, (she replied,) I know perfectly well what I am talking about, for I shall die on Friday, at three o’clock in the afternoon, and though you will be some miles from this place, I want you to comply with my request, and if you have ever known any thing good of me, that may be serviceable to others, you can tell it.’

“‘But, (said Mr. M.,) before I promise to comply with your request, I should be much gratified if you would inform me how you know that you will die on Friday, this being on Tuesday?’

‘Then, sir, I will inform you. You know that reports have been in circulation that James and his wife have been seen in different places, by various persons, since their death.’ ‘True, (said Mr. M.,) but I regarded it as a mere rumor.’ ‘But, sir, (she replied,) I saw them this morning!’ ‘You saw them?’ ‘Indeed, I did sir. Early this morning, while sweeping my entry, I looked up towards the road, and I saw two persons, a man and a woman, coming towards the house, who appeared to me to resemble James and his wife. I ceased to sweep, and looked steadily at them until they came near to me, when I found it really was them?’ Said Mills, ‘Why, Nanny, were you not afraid?’ ‘Me afraid! Mr. Mills, (she replied,) what had I to fear? Indeed I was not afraid, for I knew James and his wife in this world, and am sure they were good people, and I was quite certain they had not become bad since they left it. Well, sir, as I was saying, they came up to me, and I said, ‘James! is that you?’ And he said, ‘Yes, Nanny, it is me; you are not deceived, this is my wife.’ And I said, ‘James, are you happy?’ and he replied, ‘I am, and so is my wife, and our happiness far exceeds any thing we ever conceived of in this world.’ ‘But, (said I,) James, if you are so happy, why have you returned?’ To which he replied, ‘Strange as it may appear to you, there is still a mysterious union existing between us and our friends in this world, which will not be dis-

solved until the resurrection. Nanny, you know that I and my wife died suddenly, in consequence of which it has been supposed that I left no will, and in order to prevent some uneasiness which is likely to exist among the children respecting my property, we were permitted to return to this world to inform some person that I did make a will, and where it may be found. We went,' he continued, 'last night to our former mansion, to inform Mr. Mills respecting the Will, but found he was somewhat frightened, and therefore concluded not to tell him, but to see you this morning and request you to inform him, as he will dine with you to-day, for we passed him on the road, and we knew, Nanny, that you would not be frightened.' 'No, indeed, James, I am not alarmed,' she replied, 'for I am vastly glad to see you, especially since you are happy.' 'The Will,' he said, 'is in a private drawer in the desk which opens by a secret spring, (here giving a full description of it,) which the children do not know of, and the executors live in the neighborhood. Request Mr. Mills,' he said, 'to return to the house after dinner, and he will find the Will and can see the executors, and can have things satisfactorily settled in the family. And,' said he, 'Nanny, we are permitted to inform you, that on Friday next, at three o'clock in the afternoon, you will die and be with us!' 'Oh, James,' she replied, 'I am vastly glad to hear it. I wish it was Friday now.' 'Well,' said he,

'*be ready*, for the *messenger* will certainly call for you at that hour.' She replied, 'Don't fear, James, by the grace of God I will be ready,' and they left her.'

"Mr Mills heard the account with no small degree of astonishment, and concluded to return to the house from whence he came in the morning. Without the least difficulty he found the drawer and Will. He also saw the executors, and was pleased to find that the Will gave full satisfaction to all concerned. On the following Friday, at three o'clock, pious Nanny died, and Mr. Mills informed Mr. Watson that he preached her funeral sermon on the succeeding Sabbath.

"Mr. Watson remarked to Mr. Summerfield, that he had always before been an unbeliever on the subject of apparitions, but that he did most fully credit this account."

Spiritual Presences, Writing, &c.

The following statement was made by Mr. E. P. Fowler of New York, a younger brother of the celebrated Phrenologists, O. S. & L. N. Fowler. It was originally published in No. 3, vol. I., of the *Shekinah*, Professor Brittan's Spiritualistic Quarterly. Mr. Fowler is a strong medium:—

"EDITOR OF THE SHEKINAH,—

"Dear sir:—In pursuance of your request to communicate the facts of my experience, which

relate to the origin of the writings, I submit the following brief statement:—On the night of the 21st of November, 1851, while sleeping alone in the third story of the house, I was awakened, about one o'clock, by sounds of footsteps in my room. Looking up, I saw five men, some of them dressed in ancient costume, walking about and conversing together. Some of them spoke with me, and among other things, told me not to be frightened, that they would not harm me, &c. I attempted to rise, however, to go down stairs, but found that my limbs were paralyzed. These strange visitants remained with me about three hours, and finally disappeared while going towards a window, and when within about two feet of it. They did not open the window. During the succeeding night, and at about the same hour, I was again awakened in a similar manner, and saw several persons in my room. Some of those who were there on the previous night were present, with others whom I had never seen before. One of them had what appeared to be a box about eighteen inches square; it seemed to contain electrical apparatus. They placed the box on the table, and then electrical emanations, like currents of light of different colors, were seen issuing from the box. One of the company placed a piece of paper, pen and ink, on the lid of this box. The luminous currents now centered around the pen, which was immediately taken up and dipped in the ink, and

without the application of any other force or instrument, so far as I could perceive, the pen was made to move across the paper, and a communication was made which I have since learned was in the Hebrew language. This information I received from Prof. Bush, to whom the writings were submitted for translation, and whose letter addressed to you will accompany this statement. Soon after three o'clock my new companions left me as they had done the previous night, taking the box with them. During the time they were in my apartment, I was in possession of my natural senses, and not only saw *them*, but the furniture in the room, by means of the illumination which their presence caused; and I also heard the clock strike and carriages passing in the street.

“I have since witnessed many similar occurrences in which writings, said to be in Hebrew, Arabic, Bengalee, and other languages, have, in like manner, been executed in my room. I only speak of the facts as disclosed to my senses; of the several languages referred to I know nothing.

“Yours, truly,

E. P. F.

“*New York, March 25, 1852.*”

Dr. Buchanan on the Manifestations.

Dr. Jos. R. Buchanan of Cincinnati, O., in his *Journal of Man* for May, thus speaks on this subject:—

“Decidedly the most wonderful display of intellect from the spirits, which I have yet witnessed, is the command which they give the mediums of foreign languages. Spirits not only rap out the messages in languages foreign to the medium, but by impressing the mind of a suitable medium, enable him to speak in a language, to him, entirely unknown.

“A remarkable example of this occurred at Cleveland, when I attended a private sitting of mediums who were undergoing the training of spirits for additional manifestations. A female medium was brought into communication with the spirit of a Frenchman, and made an effort to deliver his messages in the French language. As it was her first essay, and her faculty of language was naturally none of the best, the attempts were as awkward as those of a child when first learning to walk. Her pronunciation and delivery would never have informed one that she was speaking French. Nevertheless, a gentleman present, acquainted with that language, succeeded in interpreting a portion of her utterance, and we were informed that, according to the tenor of the communication, a bloody war would soon break out and overwhelm the continent of Europe. That Louis Napoleon would preserve his power for seven or eight years, and that, after the end of his reign, France would settle down into a true republic.

“As this was the first effort of the medium at speaking French, her success was as good as could be expected. But the displays of a more fully developed medium, Mr. F., were beautiful and astonishing. This young gentleman, a school teacher by profession, having no knowledge of any foreign language, except a slight smattering of the Latin, has fallen under the influence of spirits belonging to other nations, and speaks their languages familiarly, without knowing the meaning of what he is uttering. The English language he speaks with great propriety of diction, under spiritual influence. Under the influence of the Indian chief, Red Jacket, he delivers Indian speeches, sings Indian songs, and performs the Indian dances. Having heard him speak and sing in the Indian language, I was very much charmed with his delivery; which was eloquent and appropriate, so far as we could judge of his speech in a foreign language. I think no one who heard him could doubt that it was a true systematic language which he was speaking, and not a mere coinage of fancy. Two of the company present, who were acquainted with Indian languages, spoke of his speech with approbation as a genuine Indian harangue, and a fine specimen of oratory.

“Mr. F. also declaims in a language supposed to be Chinese, as he writes under the control of the same spirit characters which resemble Chinese writing. I have several specimens of his writings

in the character of a medium, some of which resemble the Chinese, others the Arabic, and others the Hebrew. As they have not yet been examined by any competent philologist, the true nature of these mysterious writings cannot be determined. I design, after submitting them to the investigation of the learned, to have them engraved and published in the *Journal of Man*.

“The three manuscripts resembling Chinese, Arabic, and Hebrew, which were written with great facility under spiritual control, have been submitted to the psychometric test, which confirms their spiritual origin.

“The Hebrew manuscript gives an impression of an elevated, serene, and noble character, whose name is mentioned in the Scriptures, and whose character, according to the Scriptural records, would coincide with the impression.

“The manuscript resembling the Arabic, gave an impression of a very meditative lover of nature, in whom the perceptive organs and the moral faculties predominated, who had written something in his native language, but not attained any eminent position as an author.

“The manuscript resembling the Chinese gave an impression of a truly elevated and intellectual character; a man of fine natural genius, extensive literary attainments, commanding dignity of character, and cultivated literary and poetical powers. His rank and reputation, both in literary and

poetical life, were believed to be of the highest order. The name which the medium was impressed to announce for the Chinese philosopher, was Homenyong.

“ This speaking in foreign languages, and entering into communication with beings who have departed more than a thousand years since, speaking and writing in their own languages, is one of the most sublime phenomena in nature; and if, upon critical examination, it shall appear that these mysterious manuscripts, and eloquent utterances, are truly from the source from which they purport to come, they will make a grand addition to the wonders and beneficent gifts of the Deity, which continually excite our admiration and reverence. Yet if these phenomena relating to language are merely the fantastic play of imagination, and not true spiritual manifestations, they are still interesting facts in the constitution of man.”

JOHN FREDERICK OBERLIN

On Intercourse with the Spirit World.

The name of OBERLIN is held in deep veneration, wherever men have heard of the rare combination of piety and humanity so beautifully blended in his character, and illustrated in his life. He was preëminently a *practical Christian*. He loved God and man. He believed in overcoming

evil with good. He cherished the glorious hope that God will ultimately overcome evil with good throughout the universe, and sometime in the infinity of ages elevate all his intelligent creatures to a state of blessed holiness. He passed in the religious world for a moderate Calvinist, yet *these* were his profound convictions of faith and hope. They lagged not behind his charity. No wonder that such a man was a spiritualist—a communer with departed spirits. Let those who have read his biography with admiration and reverence, but who turn away with disgust from ghost-seeing and all communications purporting to come from the world of spirits, peruse the following

E X T R A C T S :

“Oberlin, the good pastor of *Ban de la Roche*, asserted the same thing of himself. His wife came to him frequently after her death; was seen by the rest of his household, as well as himself; and warned him beforehand of many events that occurred.”

“Professor Barthe, who visited Oberlin in 1824, says that while he spoke of his intercourse with the spiritual world as familiarly as with the daily visits of his parishioners, he was at the same time perfectly free from fanaticism, and eagerly alive to all the concerns of this earthly existence. He asserted, what I find many somnambules and deceased

persons also assert, that every thing on earth is but a copy, of which the antitype is to be found in the other.

He said to his visitor, that he might as well attempt to persuade him that that was not a table before them, as that he did not hold communication with the other world. "I give you credit for being honest when you assure me that you never saw any thing of the kind," said he; "give me the same credit when I assure you that I do."

With respect to the faculty of ghost-seeing, he said, it depends on several circumstances, external and internal. People who live in the bustle and glare of the world seldom see them, while those who live in still, solitary, thinly-inhabited places, like the mountainous districts of various countries, do. So if I go into a forest by night, I see the phosphoric light of a piece of rotten wood; but if I go by day I cannot see it; yet it is still there. Again, there must be a rapport. A tender mother is awakened by the faintest cry of her infant, while the maid slumbers on and never hears it; and if I thrust a needle among a parcel of wood shavings, and hold a magnet over them, the needle is stirred while the shavings are quite unmoved. There must be a particular aptitude; what it consists in I do not know; for of my people, many of whom are ghost-seers, some are weak and sickly, others vigorous and strong. Here are several pieces of flint: I can see no difference in them; yet

some have so much iron in them that they easily become magnetic: others have little or none. So it is with the faculty of ghost-seeing. People may laugh as they will, but the thing is a fact, nevertheless.

The visits of his wife continued for nine years after her death, and then ceased.

At length she sent him a message, through another deceased person, to say that she was now elevated to a higher state, and could therefore no longer revisit the earth.

Never was there a purer spirit, nor a more beloved human being, than Oberlin. When first he was appointed to the curé of Ban de la Roche, and found his people talking so familiarly of the reëpearance of the dead, he reprovèd them and preached against the superstition; nor was he convinced, till after the death of his wife. She had, however, previously received a visit from her deceased sister, the wife of Professor Oberlin, of Strasburg, who had warned her of her approaching death, for which she immediately set about preparing, making extra clothing for her children, and even laying in provision for the funeral feast. She then took leave of her husband and family, and went quietly to bed. On the following morning she died; and Oberlin never heard of the warning she had received, till she disclosed it to him in her spectral visitations.—*Catharine Crowe's Night Side of Nature.*

CHAPTER XV.

APPENDIX.

Practical Influence and Results, Individually and Socially.

WHAT are to be the practical fruits of this faith in Spirit Manifestation,—this new development of Spiritualism? This is the grand question. Our opposers answer,—*delusion, hallucination, nervous imbecility, infatuation, insanity, fanaticism, irreligion, immorality, infidelity, and all manner of evil, till it be exploded or die out.* But what shall be the answer of its believers and professing friends? Our reply must be in substantial fruits,—in action and results. These will give the final answer. “Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Wherefore by their fruits ye shall know them.” Thus must every individual be judged; thus every society; thus every declared faith; and thus every general movement. Not, indeed, by incidental imperfections, casual errors, occasional delinquencies, and exceptional disorders; but by the general current main drift, and substantial demonstrations of actuality. Now fellow Spiritualists, shall we verify the predictions of unbelievers, or shall we effectually refute

them? Shall we prove the tree of our faith to be a good one, or a corrupt one? Our future conduct must answer. *Works not words* will certainly determine what we individually are, what our cause is, and what its results are to be on human society.

1. I conjure you, above all things to seek communion with God, your Heavenly Father, the Infinite and All-perfect Spirit. Your faith recognizes Him as the omnipresent, and most interior germinator, sustainer, and controller of all beings and things. It recognizes Him as the Supreme Father of spirits, and the originator of all good. It recognizes Him as infinite in Love, Wisdom and Power. It recognizes the great truth, that all angels and spirits, in all worlds, are useful to themselves, to one another, and to Him, *only* as they are in subordinate harmony with His divine nature; and that they are happy only in the degree that they are useful. Draw near, then, unto Him in spirit continually. Worship Him in spirit and in truth. Love His spiritual and moral perfections with all your heart, all your understanding, and all your capability. Let no spirit, being, or thing, take the place of God, or be any thing to you but what He ordains. Remember that all finite spirits are, if rightfully employed, only God's messengers and instruments of service; and that in this true ministration alone are they blessed. Pray without ceasing to your Heavenly Father, by interior aspir-

ation for his Holy Spirit; that it may take full possession of your soul; that it may be an ever gushing fountain there of Love, Wisdom, and moral power; rendering your desires, your emotions, your ruling motives, your will, your thoughts, your words, your conduct, your entire life holy. Meditate often on His divine perfections,—His purity, truthfulness, justice and mercy,—His Love, Wisdom and Goodness. And remember that your spiritual sphere is high or low, just in the degree that you possess, exercise and delight in these same divine attributes. Thus will you exemplify a true piety, and be qualified to illustrate all individual and social righteousness.

2. Forget not that true spiritual communion with God is the ever prompting, and ever sustaining main-spring of personal self-discipline,—of individual rectitude and order. Therefore, if you really have this communion, you will be constantly chastened, purified, and set in order by divine promptings. You will be made to see, more and more clearly, the disorder into which your body, intellect and spirit have fallen, and what a great work needs to be done in you to render you a fit temple for the Holy Spirit, and to qualify you for salutary intercourse with the world of spirits. You will realize, with increasing strength of consciousness, that you are all the time living and acting, not only in full view of your All-seeing Father, but probably also in full view of some inspecting angel, some

guardian spirit, perhaps some dear departed one, intensely anxious for your holiness and happiness. This should enforce, with great spiritual urgency on your conscience, the apostolic injunction, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

Look well to your universal appetites. Abstain from all that is plainly sinful at once, and without compromise. Lay aside that which injures you in body or mind. Cease to be the slave of things obviously *unnecessary*, whether you perceive them to be directly injurious or not. Contract your artificial wants more and more. Use the things that are lawful and innocent *temperately*. Correct with a steady hand, all filthy, disorderly and improper habits, into which you may have fallen in your former ignorance: Economize your time, industry, property and capabilities, for God-approved uses. Live not to eat and drink, dress and display yourselves, to pamper and intoxicate your nature, to prey upon and abuse the subject creation; but to subsist healthfully to do good, to enjoy existence in orderly simplicity, and to make ready for a higher sphere. I will not particularize intoxicating beverages, narcotic indulgencies, intemperate eating, amative licentiousness, and the numerous pollutions of body and mind which all these sensualities bring forth. Transcend all these abominations, perversions and abuses, or your pretended spiritualism will be vain. "Be ye holy," with the Great Posi-

tive Spirit, "for I am holy." In like manner, chasten your tongues of all profane, wicked, untruthful, abusive, morose, filthy, mischievous, foolish words. Well are we exhorted, "Let your speech be always with grace, seasoned with salt, that it may be good to the use of edifying." Likewise, the passions and tempers of the soul must be brought into obedience. Pride, envy, wrath, revenge, hatred are of the carnal mind. But humility, magnanimity, meekness, forgiveness, charity are of the spiritual mind. What then must pure spirits think of a professed spiritualist who should habitually indulge unholy and unsubdued passions? Of one who, instead of being as a little child, acts out an egotistical, haughty and domineering temper; who, instead of a noble, generous, magnanimous disposition, betrays an ignoble, ungenerous, envious one towards every fancied rival, or actual superior, or struggling competitor; who, instead of benignant meekness and forbearance, under insult and wrong, overflows with wrath, defiance and combativeness; who, instead of forgiving offences, and returning only good for evil, breathes out vengeance, demands "eye for eye," repels violence with violence, and resists evil with evil, full of war to the knife; who, instead of that charity which worketh no evil, but good always to friend and foe, loves only those that love him, and hates all others! Not so are we taught from

heaven. Not so do wise and pure spirits consent that we should imitate the brutishness of the past.

Nor must we go with the multitude to do evil any more than to perpetrate it alone. We must have no fellowship with iniquity, whether on a throne or in a hovel, with the majority or the minority, with the Church or the State, with the mighty or the feeble. But for truth, justice, equity, mercy—all the righteousness which centres in love to God and to the neighbor,—we must stand up manfully. Against all falsehood, injustice, iniquity, cruelty,—all the wrong which springs from contempt of God, and disregard of man,—we must uncompromisingly testify, both by precept and example. We must be reformers and progressives in all things appertaining to human welfare; otherwise, our spiritualism will become a by-word, a hissing and a reproach; as has the high-sounding religionism of the sectarian world. Spiritualism in the interiors is good for nothing, unless it flow out into the exteriors with sufficient vitality to conform them to divine order. Abstractionism is mere amusement,—a useless reverie,—without practicalism in external actualities. So saith the Supreme Spirit. So saith the Christ. So say the prophets and apostles of truth. So testifieth divine Wisdom through all reliable Media and Spirits.

3. Let spiritualists consider that all piety is spurious which generates not a living philanthropy; that there is no true love to God which breathes not

love to man; that "if any man say he loveth God, yet hateth his brother, he is a liar." Let them remember that *right individualism* completes not itself, till it establish a *right socialism*; that there must be *social* progress, as well as *individual*,—social reform, as well as individual,—social holiness, as well as individual,—social divine order, as well as individual. Have not the spirits everywhere taught this, predicted it, and counseled us to prepare for it? Selfishness and antagonism characterize organic society as it is, not only in savage but in civilized life, not only in heathendom but in Christendom. Behold the man-thief, standing over his degraded slave, threatening vengeance if he exercise his rights of manhood; or if a helper interfere to rescue him! Behold the rapacity of covetousness grinding the face of the poor, and devouring the substance of the fatherless! Behold cunning and fraud extorting the hard earnings of the simple poor! Behold the miserable extremes of wealth and poverty! Behold vice in high places breeding and punishing vice in low places! Behold enterprise breaking down competitive enterprise! Behold knowledge employed to oppress the ignorant! Behold in all grades of society, each individual stimulated to the utmost for *self*,—each family, each tribe, each sect, each party, each nation,—regardless what becomes of the rest! Behold the scramble, the contention, the litigation, the war, the dictation of might against right, which render man the

tormentor of man, throughout the world! Behold government maintaining organic selfishness, oppression and vindictive force, by means of the working hands and wealth of its own subjects! Behold religion and its consecrated teachers, hewing wood and drawing water obsequiously for mammon,—pronouncing benedictions on their whole social order, as approved of God! Are not these things so, even though we pause and give credit for all the individual and social good which exists in spite of this selfishness, antagonism and fratricide?

But what can Spiritualists do? They can open their eyes to these facts. They can deplore the animalism which prevails. They can understand that if mankind are spirits destined to immortality, they ought to regard and treat each other, not as beasts, but as incipient angels. They can inform themselves what needs to be done, *socially*, as well as individually, before the kingdom of God can come, and his will be done in earth as in heaven. They can acquaint themselves with the mission of spiritualism, as the superseder of materialism. They can withdraw themselves from active participation in the politics of selfishness and war. They can be considering how to form and establish a better order of society. They can gradually be preparing to flow together, by voluntary association, into communities founded on divine principles. They can ultimately illustrate, by *example*, the true social order which all mankind need. Wisdom counsels

no wild rush into crude, social experiments. It forbids all inconsiderate haste, and rash schemes of community arrangement. But it calls all professed-Spiritualists to think of, prepare for, and, as the way shall open, ultimately enter into a truer social order. They have nothing to hope from the old Sectarian Church. It spurns them from its presence; and if it desired to retain them, their business in it would only be to make brick for the Egyptians without straw. They have nothing to expect from existing governments and their rival politicians but the privilege of voting and fighting to perpetuate its organic and chronic evils. They have nothing to expect from political and military revolutions, set on foot to disinthrall the common people. All such revolutions end in cheaterly and disappointment. Therefore, "let the potsherds of the earth contend with the potsherds of the earth." "Let the dead bury their dead." Leave the old religion and politics to their natural course of decay. Quarrel not with them. Trample on nothing that is useful in them. Hinder them in nothing good. Conform conscientiously to all their righteous requirements. Submit to their compulsory exactions. Endure meekly their oppressions and wrongs. Testify faithfully against their sins. Give them no just cause of offence. Have no voluntary participation in their organic vices. Transcend them in wisdom and goodness. Show them a more excellent way. Prepare as rapidly as possible for a

new and true social state, wherein dwelleth righteousness, harmony and bliss.

If our Spiritualism bring not forth, sooner or later, these individual and social fruits, it will leave mankind where it found them. It will demonstrate its own worthlessness. It will perish under the weight of its own just condemnation. It will have given forth an uncertain sound signifying nothing. It will only add another to the evanescent commotions that have mocked poor human nature so many times with the phantom promise of a better day. *Can* it result in such barrenness and disappointment? *Will* it? Let the faith of every believer answer, *No*. Let the works and life of the faithful verify that answer. Fellow Spiritualists, ponder these words. Hereafter, should I be favored in my purpose, I will prepare and submit to the world a Treatise, concerning the desired New Social Order. In that Work I shall give you, and all inquiring minds, my maturest reflections and counsels on this important subject.

And now, may the benedictions of the great Parental Spirit, of his immaculate Son, the man Christ Jesus, and of ministering spirits from the upper spheres, be with us all, evermore, Amen.

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THE END.



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